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MORAL

AND

INTELLECTUAL EDUCATION,

BY

MADAME BUREAUD—RIOFREY,

AUTHORESS OF "GOVERNESSES," "PRIVATE EDUCATION," &c.

Derrière l'éducation est caché le mystère du perfectionnement et du bonheur de l'humanité.—KANT.

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PREFACE.

The system of education that I have brought before the public, is by no means similar to any already existing. I have long reflected on the works of Mrs. Hannah More, Miss Hamilton, Miss Edgeworth, and various other writers, and I find education has progressed since their publication. What strikes me most in these talented productions, is a want of clearness: they are filled with generalities; they are as mines containing precious metals, but great labour is required to extract the ore. I have certainly not the vanity to suppose I can do better than these celebrated women, but my object has been to treat high moral and philosophical questions, in a manner so simple and easy, that all mothers and governesses may derive advantage from their exposition; if I have any merit, it is to have shewn that there were morals suited to childhood.

In most works on Education, children are represented as little culprits, with innumerable faults and vices to be corrected. My views are quite different. Undoubtedly we are all born in sin; children come into the world with an original stain, which may account for the natural tendency to evil: but children

are also endowed with noble qualities, containing the seeds of the most elevated sentiments, and virtues. Instead therefore of considering the child as a criminal, ever ready to err, and requiring constant severity, I have considered him as the noble descendant of a chosen, though fallen race, whose dignity should be restored.

I have constantly borne in mind, that the infant soul is made after God's image, and that from the earliest age, it should be taught its noble origin and its noble destiny: in fact instead of bending the child to the earth, I would raise its head, its heart, its mind towards Heaven: consequently all my efforts have been centred on the developement of religious and moral sentiments as the only means of obtaining this great end.

In the general systems of education, it is too often forgotten that, notwithstanding the stain of original sin, the infant soul is endowed with the most noble, the most elevated faculties: that these faculties are to counterbalance the tendency to evil: that consequently the surest means of improving the child, is not to treat it as a criminal, but to teach it to do right, by strengthening its noble tendencies.

All I have said, all I have written, is founded on scripture; my work may be considered as a paraphrase of that christian thought, that to be happy in this world, to endeavour to obtain eternal life, it does not suffice to abstain from evil, but that we must do good; in other words our task is that of physical, moral, and intellectual improvement.

In the system of education generally adopted, it would seem that the province of the teacher is ever to

correct, subdue and master a rebellious nature. In my system of education, I would that a noble and elevated nature should be developed; but generally speaking, teachers rather know what they should avoid, than what they should do—my object is to shew first what is to be done, then what is to be avoided, convinced that when our natural activity is directed towards the good, there is neither time nor inclination for evil.

It was therefore necessary for me to point out the duties to be performed, and to render the practice of these duties more easy, I have endeavoured to lead children to love the right. My system of education depends on the development of sympathy and attention; by the medium of sympathy, the parent or the governess may appeal to the heart; by the medium of attention, the understanding will be cultivated. In my opinion, moral and intellectual education, lend each other assistance, and physical education gives them support.

I have several times alluded to the double nature of man. His body confines him to the earth, his soul leads him to Heaven. The nature of the child is like that of man; the soul and body are united: if the soul be under the dominion of animal instinct, it is degraded, but if calling religion, and reason to its assistance, it wills the good of which it is conscious, and performs this good, the destiny of the soul is fulfilled. Then again, if the soul masters the body, and maintains it in subjection, man is virtuous, he walks in the path traced by religion, and in which alone true happiness can be found.

These are the general principles which characte-

rize my *essay* on moral education; nevertheless there exists another feature which I claim as my own, it is, that this education must be commenced at a very early age: I would that the existence of God and of the soul be revealed to children, almost from their cradle, consequently I would invariably seek the services of intelligent people, instead of placing infants under the care of the ignorant.

It is useless to speak of progress in education, while able governesses are wanting,—my work is intended for their benefit. I desire that they should take advantage of my experience; I would also that parents be convinced that the happiness of children depends, in a great measure, on the governesses under whom they are placed.

It may perhaps be remarked that I have not spoken of idleness, disobedience, selfishness, nor of the numerous vices to be corrected in children; but I have treated of the qualities and virtues to be cultivated, persuaded that the development of these virtues and qualities excludes defects and vices.

I may probably be taxed with repetitions, they are often intentional, they were in fact necessary to shew the importance I attached to certain parts of my system, which consists in the development of religious sentiments, development of moral sentiments, and development of conscience,—Duties towards God—towards parents,—brothers and sisters—friends.—Duties towards our fellow creatures, our inferiors, and even towards our enemies.

I divide the duties towards ourselves, in duties relating to the body and to the soul. I have shewn that both body and mind are subjected to the law of

progress: that they must not only be preserved, but improved, and that their improvement contributes to physical beauty. I am of opinion that the moral sentiments cannot be developed solidly, unless the understanding be also cultivated, and feels their beauty and value.

I have entered into some particulars respecting the faculties of the soul. It is easy to perceive the assistance the intellectual faculties lend the sentiments, and I think that a well cultivated understanding is a safe guard to morality.

What appears to me to be wanting in governesses, is method, and a knowledge of the youthful mind. I have endeavoured to treat of both.

In developing the faculties of the soul, I have treated of virtues which are antidotes to vice; I have sought to induce mothers and governesses rightly to direct the youthful activity, as I cannot but think it is better to ennoble and direct the passions, than to check them. It is the love of the good and the beautiful that I would develope by all means; I would realize the beautiful maxim of the wise man who said, "Love nothing but the good, and do only what you love."

If I have attached so much importance to early education, it is because when the impressions received are weak, they pass unnoticed; if they be interrupted, good habits cannot be contracted, and the natural disposition though evil, maintains its sway. The earlier education is commenced, and the longer it is continued the greater is its influence, the greater its power to develope the sense of the beautiful and the good. The development of our noble sentiments can-

not be commenced too early, our evil passions have always sufficient strength; it is the passions of the soul that require cultivation, it is they that give the superiority to intellect over matter; it is they that ennoble and improve us; it is our blind appetites which mislead, it is our noble passions which elevate us.

I have so much respect for the feelings and morality of a child, that I have said but little of punishments, and in fact what could I say? for a child brought up according to my principles, will do right from a love and habit of duty, consequently punishment will be uncalled for. The practise of virtue is but the habit of right; this habit is the result of our tastes, our passions, our ideas; when we elevate the passions, purify the taste, enlighten the understanding, where is the child who will habitually do wrong?

If the results of education are to be happy in this life and the life to come, we must begin this education early, and accustom the child to feel and think according to a system of ideas, and sentiments known to be in conformity with religion and morality; by constantly having the same feelings, the same duties, the same thoughts, the heart and mind of the child will be formed to this system, so that it will become during life the principle of his judgments, his feelings and his actions.

M. BUREAUD RIOFREY.

LONDON, 1843.

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EDUCATION.

GENERAL PRINCIPLES.

L'enfant qu'on habitue à l'obéissance, à l'attention, à l'ordre ; s'instruit mieux qu'un autre ; et l'enfant instruit est seul complêtement accessible à toutes les idées, à tous les sentimens élevés d'une belle éducation.

That our present and future happiness must in a great measure depend on the education we receive, is a fact clear to all thinking minds ; it is therefore incumbent on parents, seriously to reflect on this subject, and to take care that their children shall from their earliest age, be the objects of constant and judicious watchfulness.

The present mode of education, is in many instances, more brilliant than solid, and though the dazzling accomplishments now acquired at the expense of so much time labour, and even of health, may gratify the vanity of parents and children, yet this species of education seems less calculated to produce contentment of mind, and the happiness resulting from it, than what we term the education of the heart and judgement.

It cannot be doubted but that parents in this enlightened

age, feel that the education of the heart and judgement is most conducive to the good of their children; but the great work of education requires constant and unremitting care and attention, and parents may not always be able to dispose of the time necessary for the accomplishment of this arduous task. The celebrated historian Tacitus, considered education of such moment, that he did not think it beneath the dignity of history to name the Roman ladies, who brought up their own children; and he lauded them for so doing: "They did not educate them" said the great historian, "with that blind affection and unbounded indulgence which sacrifices the future to the present, but they sought to make them upright and useful members of the state; Aurelia, Alia, Cornelia, considered this duty as paramount to all others."

During the middle ages, education was chiefly under the maternal direction; young ladies were then taught to read and write, to work at their needle and be good housewives they also had some notions of medicine. Education was then comparatively easy, and a country life rendered solitary by the civil wars, enabled mothers to devote their time and attention to the improvement of their children.

But as we advanced in civilization and the intercourse in society became more general, the advantages of a liberal and refined education were better appreciated while mothers were less able to give sufficient time to their children's studies; the assistance of private governesses was then required.

The fearful political crisis in France, at the end of the last century, having brought to this country the *élite* of French society, many ladies of high rank, who had been liberally educated, were unwilling to owe their existence to public bounty, and nobly preferred making use of their talents, they devoted their time to the instruction of youth, and the fashion of receiving private governesses, hitherto confined to the higher ranks, thus became more general.

However much it may be desired that mothers should

educate their own chilldren, yet in the present state of society, the varied duties a mother of a family has to perform, may not permit her to give that undivided and constant attention necessary to the moral and intellectual improvement of her children; recourse must then be had to the assistance of strangers.

Parents cannot always chose their station in life, nor follow the pursuits most adapted to their tastes and inclinations; there are also many circumstances in life over which they have so little control, that they are sometimes placed in situations totally at variance with their wishes; but parents may at all times select a governess for their children, and on that selection depends in a great measure their future happiness. A governess has seldom the good fortune to commence and finish the education of her pupils, her first study should therefore be to distinguish their innate from their acquired qualities.

The faculties that have most influence on the formation of the mind, show themselves in very early life; so that the innate dispositions of children should be studied in infancy, as they are then in a natural state; whereas, at a later period, education or circumstances may have so powerfully modified the primitive qualities, that they seem to be as much the result of education as of nature.

Education, in its present state, is a species of mosaic, formed by different hands; the foundation belongs to nature, the various colors to parents, teachers, servants, and circumstances; all have contributed more or less to the formation of that mosaic.

But, in order to obtain, in education, the degree of perfection which might so materially tend to the good of mankind, and contribute so widely to the happiness of parents, children should be early placed under the guidance of right principled, intelligent, and well informed governesses; an enlightened and just direction would then be given to the youthful mind; and the good consequences of such a direction would be evident through life.

Early education powerfully influences future education: parents and nurses are not sufficiently alive to the failings of young children; when these children are at length ushered into the school-room, a governess has great trouble in endeavouring to correct the bad habits contracted in the nursery. In most instances a preceptres has several pupils to educate; her task is then, indeed, one of great difficulty. Early education is undoubtedly the most important, and yet it is often left to the unenlightened and incompetent; children thus acquire a distaste for learning, their teachers have little or no influence over them; all is discomfort in the school-room. Then, again, incompetent persons do not understand the value or importance of early education.

It does not require more time or trouble to inculcate just and useful ideas in the minds of children, than to admit of their imbibing false ones; all depends on the choice of the governess.

Great discretion should ever be used in the presence of children; they may appear not to attend to what is passing, but nothing is lost on them. It is too often forgotten that the infant mind is in a passive state, and apt to receive all impressions; the innate faculties are so weak that they cannot re-act, and young children are influenced by what they learn, whether good or evil.

Children may be compared to fine blocks of marble, of which statuaries can make either gods or monsters—parents nurses, and governesses are the sculptors of the great work of education; but those individuals who are intrusted with the care of children in their early age, may do far more injury than the subalterns who are to free the marble from its primitive roughness; for their work is not like that of the statuaries, confined to the exterior, their actions, their examples, their conversation, convey such forcible impressions on the youthful mind, that, later on, all the art and all the talents of a governess cannot efface them.

Young children should, therefore, receive a sound and

well-directed education, in which care should be taken to develop the heart and mind by the acquisition or habit of sterling qualities which are to serve as a basis for their whole education.

Religious principles should be instilled as soon as the infant intelligence admits that its thoughts and affections be turned to the Almighty: for this purpose, children should be early accustomed to associate with their amusements, the sentiment of pious gratitude to their Creator, and to associate with their faults the idea of future judgement. It is, above all, essential to give a moral and religious direction to youthful study; to take every opportunity of developing children's conscience, and to impress on their minds the thoughts of a just, good, and omnipresent God.

The sterling qualities to which I allude, and which are so essential in education, are obedience, attention, judgment, and regularity. Make a child docile you will render it attentive: when the habit of attention is acquired, the infant mind can be duly improved, correct ideas instilled, and the memory and jugdment exercised. Regularity not only saves time, but doubles its value.

I have already observed that governesses seldom have the good fortune to commence and finish the education of their pupils; when, therefore, they undertake their new charge, their first care should be to study the primitive and natural qualities of each pupil, and to distinguish those that are innate from those that are acquired.

Here, the advice and co-operation of a mother become indispensable, for whatever may be the acquirements of a governess, however superior her talents, however great her accomplishments, she cannot be immediately acquainted with the dispositions of her pupils: her first care should be to study their dispositions, and she may consider herself fortunate, if she has not to rectify the errors of her predecessors. I repeat that her first object should be to ascertain what are the innate qualities and faculties of the

children confided to her care. Though it may be said that habit is second nature, yet governesses may feel assured that innate qualities are more lasting and powerful than those that are acquired, and they should, therefore, diligently observe the different dispositions of their pupils.

All is not acquired; children are born with good or evil propensities; and it behoves every governess to ascertain what are these propensities, that she may be enabled to correct the evil and improve the good.

If right feelings have been cultivated in early age, the work, so happily commenced, only requires to be continued; but, if children have been left to chance, and evil inclinations allowed to take root, then, indeed, has the governess an arduous task to perform.

I trust it will be clearly understood that by education, is not meant the acquisition of foreign languages, and other accomplishments; but by education is meant the development, and habit of those solid qualities which must tend to our present and eternal welfare.

The great object of education should be the happiness of the pupils, but as I have said in my former work, that happiness must be made to spring from their own good conduct; and it is only by the development and cultivation of moral virtues, and sterling qualities that this good can be effected; if the necessity for instilling christian motives, for acting upon high christian principle be not deeply felt by a governess, her pupils may be fine scholars, but they will never be good christians.

In all that relates to education, consistency and harmony should prevail, and I again repeat that the basis of education must be obedience and attention, the faculties of judgement and reflexion must also be duly cultivated and strengthened by habit, but the youthful imagination should not be too much developed. Good sense is far more useful to females than imagination, the latter misleads, while the former directs; it is an error to suppose that in a well directed education, it suffices to awaken the

intellectual qualities, and give attention to accomplishments; the development of reason, jugement, reflexion must be continued during the whole time devoted to education, and the cultivation of these faculties will in all probability prove of the greatest utility, during the whole course of existence. Without the habit of regularity, no solid education can be obtained.

If the education of young people be under a judicious direction, they will not be brought up only to please, but to make proper use of the talents with which it has pleased providence to endow them; and to find happiness and contentment in the fulfilment of that share of duty, which falls to the lot of all human beings, in whatever station of life they may be placed.

It could be wished, that all governesses should feel the necessity of leading children patiently to bear the disappointments of this world; to be submissive in the hands of the Almighty, and to feel and understand that whatever may be their rank in society, they may have to undergo trials to which it is their duty humbly to submit.

In early age let children be taught to obey their parents and teachers, let them be made submissive and docile, above all let them learn to feel that they have a duty to perform towards their superiors; as they advance in life let them be taught resignation, therefore in all stages of education, obedience must be enforced, but in a manner suited to the different ages of the pupils, slaves are not wanted, *youthful feelings should be controlled, not checked*; we should endeavour to form reasonable beings, able to encounter with fortitude the trials that may await them.

Again I say, that obedience is the first duty of children to their parents and teachers. All I have said of obedience, equally relates to attention and judgement, which require cultivation; for, although natural, these qualities may lay dormant for want of proper development.

In order to make docile and obedient children, governesses must, by their firmness of mind, forbearance and

mildness, acquire the esteem, respect, and confidence of their pupils; the word of a preceptress should never be doubted, her commands must be implicitly obeyed, which will never be the case, unless she herself, be mild, consistent, and just.

To fix the attention, and develop reflection, governesses must be steady, and enlightened, in fact they should possess the qualities they desire to cultivate in their pupils, and be convinced that example is far better than precept.

The education of men, is carried beyond the age of twenty, while that of females is generally supposed to be finished at seventeen or eighteen. Nothing can more forcibly prove the necessity and advantage of obtaining the services of efficient governesses, who understand the difficult art of teaching, who have regularity and method, feel the value of time, and make the best use of the few years devoted to female education.

To attain this end, governesses must never forget that all instruction should tend to education; no absolute division ought to exist between education and instruction, they should lend each other constant and mutual support. In order to do justice to the children intrusted to their care governesses must be fully impressed with the conviction that a good education should not be mechanical, neither should it be the exercise of the memory alone. Let no one claim the honorable title of governess who does not possess strong religious principles, a cultivated understanding, a benevolent mind, and an affectionate heart. In fact to be a good governess, it is necessary to enter into the feelings of a mother, to comprehend the progress of the infant faculties, to understand the means of developing them, and never to lose sight of the present and future welfare of the pupils.

IMPORTANCE OF EARLY EDUCATION.

Je trouve que nos plus grands vices prennent leur pli dès notre plus tendre enfance.—MONTAIGNE.

Nature has furnished us with an admirable model of an early governess, for in the imitation of maternal love and solicitude, will be found the system of education best adapted to young children. A mother understands the first cries of her infant, and knows how to attract its attention; she is herself understood by that infant ere it has the power of speech; she is heard by that infant who appears not to listen, she addresses herself to its love and attention. To an enlightened mother the elements of education are full of instruction, and the instruction she so ingeniously communicates, constantly tends to the education of her children. The lessons of a mother are fraught with patience and kindness, she imparts information in an easy and agreeable manner, she is never weary of repeating the same thing, and does so, till she is well understood; she by her gentle influence prepares the infant mind for future improvement.

When education is happily commenced, children may, as they advance in age, easily acquire a knowledge of the difficult, and their progress will be greater, if the mode of instruction be similar to that followed in their infancy; the education of man, as all edifices requires a basis; the basis of education is laid down by mothers; they have access to the infant heart, and may command the attention by the medium of affection; in fact, mothers alone can give education the character of stability which defies years and events.

The picture I have drawn is that of an intelligent mother who understands her duties, who loves them, and who performs them faithfully. From such a parent children will acquire the elements of the sterling qualities that should be

the basis of a solid education; it is by her example of piety that she renders her children pious, and instils religious feelings into their hearts; it is by her gentleness and perseverance that she makes her children docile and attentive; it is through her tenderness and love that she imparts habits of order by teaching their youthful independence to bend to the power of gentle persuasion and reason.

A mother who educates her children is certainly the most admirable picture in private life, she may be said to give a second existence to her offspring. But if it be true that when a mother is sickly and delicate she may cause her child to be reared by a stranger, it is equally true that where there is any just cause she may intrust the education of her children to a governess of principle and talent.

The greatest proof of parental love is undoubtedly to educate children carefully, though many mothers while feeling their responsibility fail in this sacred duty, owing to the common error that children in early age do not require an enlightened direction. This error originates in the almost general belief that education and instruction can be separated; acting under this impression, parents leave their children to the care of servants, who, however, worthy of confidence in other respects, are uneducated and ignorant, consequently unfit to have the direction of the infant mind.

If mothers could but know all that passes in a nursery during their absence, were they to see their young children brought into subjection by the fear of ghosts, black men, and threats as absurd as they are dangerous; they would understand that many prejudices, ridiculous aversions, and even vulgar and low habits apparent in after life, might be traced to the nursery. I would not undervalue the services of an intelligent nurse, but I would limit her powers; she should keep the children in her charge clean, guard them against accidents, and see that their food be suited to the state of their health; this care would suffice were

children mere animals; but children are intelligent beings, their perceptions are awakened from the cradle, and after they are three years old, their education should be more than physical. Books are not necessary for infant education, but constant watchfulness on the part of clever persons cannot be dispensed with; children of three years old, hear, listen, understand and observe, they can therefore be educated, and their nascent faculties should be rightly directed.

If there be a decided objection to leaving children entirely to servants, it is also to be desired that they should not be intrusted to inefficient governesses, as solid information can only be the work of the enlightened. Among the great number of persons who now follow the profession of teaching, there are many who having been well educated themselves, and being from habit and circumstances accustomed to think seriously of their duties, are able to perform them with advantage to their pupils, satisfaction to their employers, and pleasure to themselves; but there are also a very great number of individuals who usurp the title of governess without having the slightest claim to a name that represents so honorable a calling; they do not possess any of the beautiful qualities that constitute either a good mother or a good governess.

If a parent be really anxious for the welfare of her children, she must endeavour to find able assistants; ignorant nurses, and incompetent governesses always do something wrong, they have no useful influence over the mind; they can instil no good principles, they are unacquainted with the great art of taking advantage of every occurrence, they create a distaste for learning, and know not even how to impart the little information they possess, yet individuals of this description are employed, which may account for the imperfect education of some well born children.

If children are to be rightly educated the governess who has the charge of them should resemble the model afforded

us by nature, or at least possess some of the inestimable qualities of an enlightened mother. The governess must herself have sound religious principles, in order that she may instil the same into her pupils' hearts, an enlightened mind that she may be able to improve their youthful intelligence; she must be patient and persevering, mild yet firm; her patience must also resemble that of the affectionate mother; she will repeat her instructions till she be well understood, and bring her understanding on a level with that of her pupils; such is the governess to whom young children are to be confided, and they will then be rightly educated. But if parents will deceive themselves, and believe that young children may be well brought up by persons of little or no talent, they must necessarily be disappointed. Incompetent governesses cannot make good pupils, they are mostly unacquainted with human nature, unable to judge of the natural dispositions and characters of the children confided to their care, and to give a right direction to their feelings and actions.

Virtue and happiness should be the end and result of education; but education is a task so laborious to those governesses who do not understand its importance, that when they have made their pupils repeat a certain number of lessons, they free themselves from their charge and fancy they have done their duty both towards parents and children. Many of these governesses having no idea of right management, and not knowing how to direct the infant temper, too often blame to day what they will laud to-morrow, yet they are expected to improve the youthful heart and mind; these governesses who are to regulate the temper of their pupils, know not how to regulate their own; under such guidance is it reasonable to expect the happy results of a right education?

One of the most striking characteristics in young children is curiosity, and this feeling can be turned greatly to their advantage; it may therefore reasonably be expected,

that those governesses who undertake the charge of young pupils, should be able to reply correctly to their manifold questions, which can only be done by persons of cultivated mind. Nothing can compensate for the time lost to children who are placed under the care of inferior governesses, for, no good can possibly accrue, from constant intercourse with them.

Early education, is therefore, a subject that calls for the earnest attention of parents, and a little reflection will shew the advantage and necessity of placing young children with intelligent and right principled governesses

Many parents are of opinion that by ensuring the services of efficient governesses two or three years before their children leave the school-room that their education will be well finished, but it will be very difficult, if not impossible, to finish well what has not been properly commenced; if there has been no good ground work, no right foundation, the want of a judicious early direction will be felt; parents have too long confided their children to incompetent governesses, and they may now vainly depend on the efforts of ladies of superior talents, to remedy the evil; the parents have defeated their own purpose, their children will not be *well educated.*

Were I unable to educate my own children and my circumstances permitted me only to devote a certain sum to their education, I would endeavour to obtain the services of an efficient governess during the first period of education, convinced that when a good foundation has been laid, a right direction given to the infant mind, and information conveyed in a pleasing manner, the children whose education had been thus commenced would have a taste for learning, and as they advanced in age, delight in improvement.

It is not the quantity of instruction that a governess can communicate to a young child that is to be considered, but it is the nature of that instruction, which should be a preparation for the instruction to be acquired at a later

period, for what is learnt in early years is but of little consequence compared to the general information young persons who are well educated should possess; therefore it is necessary to give to children a good impulsion, which may tend to their present and lead to their future improvement.

The mind of a child is so pure that we should guard against letting any thing evil enter that mind, for it is like the vase alluded to by a celebrated poet, which always preserved the odour of the first liquid it had contained.

Let parents and governesses carefully guard against the error of allowing young children to be uncorrected, under the impression that as they advance in age they will correct themselves; it is against all reason to suppose that such can or ever will be the case; the longer a child's faults exist the more difficult will they be to correct, and there can be no greater proof of affection towards young children than to make them objects of continual watchfulness, and to check any failing as soon as it is perceptible. Defects of the heart and mind may be compared to defects of the body, both require right care and management.

It may always be observed that children who have been well directed from their infancy are much happier through life than those who have been over indulged in the nursery, then injudiciously managed in the school-room; for when at length, under the direction of an able governess, they have to submit to the restraint necessary to their improvement, instead of devoting their whole time and attention to the instruction given and by which they are to profit, they are reflecting on what appears to them the unjust treatment to which they are compelled to submit.

Not only time is saved by good management in early life, but much trouble is spared both to parents and teachers; the necessity for punishment is in a great measure precluded; the mother's feelings are spared, the

governess is far less harassed; and her task is performed in a more agreeable manner both to herself and her thus all tends to prove the advantage of a rightly conducted pupils; early education.

Education is a beautiful task,—and it is delightful to think on all the good that can be effected by the intelligent beings, who when undertaking the situation of governess feel the import of their charge; but if it be pleasing to reflect on the advantages that may accrue to society from the labours of able and clever governesses, it is alike fearful to consider what must be the result of the bad direction given to the youthful mind by the unprincipled or incompetent: I should perhaps not say unprincipled, as it is to be hoped that few parents are so unfortunate as to engage unprincipled governesses; but how many mothers confide their children to the care of the incompetent, and thus deprive them of all the ad-advantages resulting from good early education.

It is principally for early education that governesses who are intrusted with the sacred duty of training the infant mind, should be well acquainted with the human beings or children they have to bring up, fully comprehend the degree of perfection to be attained, the end for which children are educated and the means of giving this education. All children have not the same innate dispositions, some have great aptitude for one study, some for another; it is in early education that a governess who can discern and judge, will cultivate the natural talents of her pupils and give them a right direction, but this good must be effected when education commences, and not at a time when it is supposed to be finished.

The hopes and happiness of good parents are centred in their children; and it is only by giving due attention to early education that these hopes can be realized; if parents are disappointed in their children, if instead of finding them beloved and respected as they grow up, they are disliked and shunned, the fault is not in nature but

in the parents themselves, or in the governesses to whom children have been confided.

Again and again I repeat that success in education is chiefly dependent on governesses.

When children are constantly in the society of a clever governess they acquire information without trouble or fatigue; for instance, a walk in the country with an intelligent person is fraught with improvement both in a physical and mental point of view; every object becomes a source of instruction, and this instruction is more or less lasting according to the manner in which it is conveyed.

I am of opinion that early education ought to be effected by conversation, and by taking advantage of daily occurrences, there is not an act in the life of a child which cannot be made a subject of information. For education of this nature, I mean early education, all must come from the governess; there are no books, no keys which can assist her, the instruction she conveys must proceed from the heart as well as from the understanding. In fact, the governess suited to young children, is she, who has good religious principles, general information, a benevolent heart, a sound judgment, and who most resembles the affectionate mother pourtrayed at the commencement of this chapter.

ON THE ORIGIN AND CULTURE OF RELIGIOUS PRINCIPLES.

L'homme approche de Dieu par la prière.

The incisions made on the bark of young trees, however slight, and of whatever nature, resist the power of time, nay, they grow with the trees. To this phenomenon of the vegetable kingdom may be compared the impressions made on the human mind, and on the organization of children; these impressions are lasting, they increase, and imperceptibly constitute the principle of habit.

If we reflect on the influence of early impressions, we find that they are the source of our most noble qualities; religious and moral principles, filial piety, and love of our country; early impressions, also establish the difference which distinguishes and separates nations; when their influence is the same on a great number of men, they constitute a national character.

All children require food, warmth, clothing, and good air; these wants are imperative, the thoughts of the poor are continually bent on the means of satisfying them, while their best and most natural feelings struggle under the weight of necessity. The minds of the lower orders of society are weakened by physical wants unknown to the children of opulence, for they are strangers to hunger and cold; and their minds being more free and independent, can sooner manifest the seeds of religious and moral feelings; hence the necessity of a different education for the rich and poor. It is true, they should all be taught to adore the same God, all have the same moral principles, but knowledge should be imparted in a different manner.

It implies ignorance of human nature not to consider the station children hold in society, and the impressions resulting from their different situations in life. It must ever be remembered, says a learned author, that man is as

much body as mind, and capable of receiving impressions from all surrounding objects; therefore, whatever may be the innate dispositions of children; their education, mode of life, riches or poverty, and more particularly example, give rise to habits, which may be considered as a second nature.

Few children or indeed grown up persons, can resist the force of example, custom directs the senses which involuntarily lead the mind; it is custom that persuades, it is custom that makes men pagans or idolaters.

Religious feelings among barbarians and among the lower classes in civilized nations, are more the result of habit than of conviction, they are more influenced by example than by instruction, in fact they are mere imitators; but the religious education of children among the higher classes should not be the effect of habit alone, or it would be unworthy of the sublime and elevated moral of Christianity, and unworthy of parents whose situation in life enables them to bestow on their children the advantages of good religious instruction. It is by the power of conviction, founded on the instinctive religious feelings inherent in the humun heart and mind, that religious principles should be cultivated in early age.

If it be impossible not to admit that the wants of the young are numerous; it is also impossible not to observe that when the first wants of life are satisfied, children are alive to more elevated feelings. So that if the children of the rich are not left to the charge of ignorant nurses, or incompetent governesses, being strangers to material wants, they soon evince by their questions, the elements of the religious and moral feelings to be cultivated. Surrounded by so many advantages, I ask whether it may not be justly expected that the child born and bred in opulence, should be more religious, more moral, and more intelligent than the child of misery. But in what manner, will it be said, are these religious feelings to be cultivated? how are children to be taught to know God, and to understand the

beauties of religion? here the advantages resulting from the early instructions imparted by an able governess again become evident.

The blind youth restored to sight and whose history has been related by Cheselden, was not more inquisitive than children are; the same astonishment and admiration at the beauties of nature exist in them, though they may be unable to express their sensations. How numerous are the questions asked by young children; how anxiously and incessantly do they seek information. As the young bird, whose destiny is to fly, tries the strength of its tender wings, and flutters, so the child, whose destiny is to think, endeavours to exercise its young mind, and applies its nascent understanding to all surrounding objects.

"Mamma," says a child to its parent, "how beautiful is the sky, who made it? and who made the sun, the moon, and the stars? who made the trees, the rivers and the fields?" To all these questions which indicate an enquiring mind and a desire to reach to a first cause, what answer will be given? The religious mother will tell her child that God made them, and the name of God associated with all that is *great* and *sublime* will be revealed to the child with its earliest impressions. Thus without any effort, preparation, or study, the youthful heart is filled with sentiments of gratitude, and veneration for the supreme power which has created the wonders by which the child is surrounded. To those who take an interest in watching the development of the infant mind, it is always pleasing to observe the attention young children pay to the phenomena of nature, and to their eagerness to acquire information; curiosity is a precious instrument in the hands of an enlightened governess, and is equally dangerous in the hands of the ignorant, hence the necessity of confiding children to the care of intelligent persons, who, in general conversation, and without fatiguing the mind, can impart in an accurate and pleasing manner, sublime truths,

which lead children to a knowledge and love of God. through the simple but admirable observation of his mighty works.

If children are under the care of governesses who understand the great art of education, they learn with pleasure, and they retain what is taught with mildness and judgment; the beauties of nature, the succession of seasons, the atmospheric changes, all may become matters of interesting information: as they advance in age they will delight in the history of the creation of the world, and find in the Bible, in its simple and sublime narrations, a continual source of religious and solid instruction.

When children's minds have been gradually elevated to a first cause, in other words to God who made every thing and gave us breath and life, they may then be addressed in language pleasing to their heart and understanding. Children have an *innate idea* of a Creator, an *instinctive* knowledge of God; could the young imagination reach to heaven, and could the human eye see God, the simple and sincere faith of children would discover him through the clouds. Children need not see to love, they are struck by the wonders of nature, by the beautiful sky, by the sun which sheds warmth, the stars that shine, by the majesty of the sea, by the flowers and plants that ornament the earth, by the animals which inhabit it, and when children are taught that these wonders have been created by the Almighty, that all have been made for man's use, children love that God they admire.

Children delight in believing, they are not born sceptic; they believe without seeing, and love without knowing whom they love; the religion which deeply enters into their heart harmonizes with their age, religion is associated in the infant mind with all that is mild, pure, and benevolent; it sows the seeds of a good disposition, it is connected with noble and elevated ideas, so that religious instruction imparted by an enlightened mother or governess, expands the mind, improves the heart, and leads to

happiness. It is not possible to converse on religion with children, without speaking of the attributes of God, and as these attributes are those of perfection, it follows that the beautiful and perfect are associated in the infant mind with the name of the Almighty. To accustom children to reflect on the goodness and power of God, is to make them love the Supreme Being to whom they owe their existence.

Children must also be taught to fear God, but this fear must be mingled with love, or it would create apprehension and dread in the infant mind. I have no hesitation in saying, that this would be a great error in education, in morals, and in religion, for instead of ideas, of goodness, power and perfection, being connected with the love of God, there would be associated with these elevated and beautiful feelings, the attributes of human passions.

God should ever be presented to children as the author of all good, the dispenser of all happiness, ere he is presented as a relentless and severe judge; children in their simplicity will endeavour not to displease the God they have been taught to love.

It is the tender care mothers bestow on their offspring that awakens feelings of affection in the young heart: children are won by indulgence ere they are corrected by severity; God himself is gracious to young children, and is known to them through his goodness long before they are acquainted with the stern voice of consience.

One of the most pious philosophers of ancient times, said, " that man drew near unto God by prayer; sublime expression, worthy of the revelation! If it be prayer which establishes our relation with the supreme Being, can children too early learn to address their maker. " Suffer little children to come unto me, for theirs is the kingdom of heaven," saith our divine Redeemer

Prayer is particularly suited to young children, they are weak and inexperienced, their wants are numerous, they have every thing to obtain, is not *Our Father* the mildest

appellation, and the one best adapted to infantine weakness and love. Let children from their earliest years be taught to elevate their souls towards their maker. Where is the judicious mother or governess who does not see the necessity of giving children a habit of prayer; no duty can be more easily performed; but precept alone will not suffice, example is required; what is more beautiful, more worthy of admiration, than family prayers, where parents children, servants, all meet with reverence to adore the same God and to return thanks for the numerous comforts with which they are blessed? and is not the child and even the baby who can scarcely join its little hands in prayer, and who elevates its young heart towards the Almighty with pure and lively faith, the most pleasing picture?

I must not conclude this chapter without giving as my most decided opinion, that religious and Christian principles must be instilled from the cradle, and although I have said that through the wonders of nature the infant mind may be elevated towards the Almighty, I should be misunderstood if it were supposed that I would only employ for children, the means suited to convince the incredulous. I would not that a child had religious habits without having religious feelings and conviction, and these religious sentiments and this religious conviction can only be the result of education. If a child sees its parents and its superiors humble themselves before the Almighty, and pray to him in sorrow and in joy, it is impossible that this child should not be influenced by religious example. Again, the name of God must be made known to children from their earliest age; it must ever be pronounced with love and respect; for the piety inspired by a mother, has always something mild and pleasing, which is connected with filial love; to love God, to love one's parents, is to mingle all that is benevolent and protecting.

There is perhaps no surer method of improving the in-

fant temper than to inspire children with a love of their maker. I strongly advise this plan to be pursued with all children, and more particularly with those who are difficult to manage; in my career, I have frequently had opportunities of observing that prayer had the power of calming and softening the most obdurate child, of subduing its passions, and bringing it to a sense of reason; does it not therefore behove every governess to have recourse to prayer, with confidence? As christians, governesses should know and feel that prayer is a medium between God and his rational creatures, intended to draw his blessings on us; they must know, that prayer is the appointed means, of uniting two ideas, one of the highest magnificence, the other of the most profound lowliness, in fact, that prayer, is the mysterious link which unites earth with heaven, man with his Creator.

Our divine Redeemer has himself taught us, how we should address our God, and the most beautiful of all prayers is commenced by "Our Father." If the name of God is to be made familiar to children, they must also be made familiar with the holy name of Jesus Christ; the pure and sublime life of our Saviour, that life so full of goodness, benevolence, love of mankind, and abnegation may be offered in all times to the admiration of children; let them know that Christ loved little children, and that he rebuked his disciples who kept them from him.

I cannot too often repeat, that religions principles must be made the elements and foundation of all education. When this fact has been rightly understood by parents, and governesses, it will give a character to every action calculated to benefit their charge; religion does not narrow the mind, but enlarges and elevates its power, and I say more, when religion has been laid as the first stone of education, and acknowledged as the governing spirit, the most brilliant result may be expected, for it will influence our conduct through life; religion and revealed

truth will, in a child, afford aid and duration to knowledge, and knowledge of all kinds will minister to revealed truths. Intellectual education, talents and acquirements of any order cannot give happiness, unless accompanied by religious education. I would that religious culture, and intellectual culture should be under the same direction, and grant each other the stamp of holiness and reason; as to principles of morality, religion in all ages and in all countries is their firmest basis, and I doubt whether, in our times, morality can exist without the support of religion and the pure and true principles of christianity.

ON MORAL FEELINGS.

Our ideas, our feelings, our manners, and duties, are caused by reciprocal, and continued instruction; which stamps, on each individual, and on each nation its peculiar character.

In the preceding chapter I have alluded to the force of example, and if I required more than example in early religious education, it is because it appeared to me important to take advantage of the beautiful picture of nature to assist in developing religious feelings; and that I wished to impress on the infant mind the conviction of the existence of God, and connect the idea of that existence with children's earliest thoughts and impressions. Love God above all things, and love thy neighbour as thyself, is a religious, and a moral precept taught by our divine Redeemer. Morality without the light of Christianity would in the present age be preposterous, indeed incompatible with an enlightened and upright mind.

The morals of the ancients are as nothing compared with the moral of Chrisitianity; philosophers of ancient times who had most elevated the principles of morality, felt that the duties originating in human principles were weak and subjected to change, and these great philosophers wisely observed that men could only learn duty from a God. What was wanting in the philosophy and morals of the ancients, what would be wanting in the human philosophy of the present times is found in the Revelation. That is why I terminated the preceding chapter by saying that I doubted whether sound morals could exist unless founded on religious principles, and Christianity.

Love God above all things, and thy neighbour as thyself, this precept is the foundation of all morality. But to love God, the heart must be pure; the mind just; in fact children cannot too soon be taught to adore their maker; their conduct through life will in a great measure depend

on the efficiency of the governess under whose care they have been placed in early age, and on the power she possesses of instilling into the youthful heart sound religious feeling and principles, for moral sentiments require constant culture, and it is this culture that is unfortunately so little understood in education.

"Man," says a Roman philosopher, "is born for two things, to understand, and to act in accordance with his nature," that is to say, rightly and consistently; his happiness must not depend on being loaded with honors and riches, and on being surrounded by pleasures, his happiness should consist in being just and upright.

Justice and honesty, were the principal moral qualities of the ancients. To Love God above all things, and our neighbours as ourselves is the symbol of the new law, and the principle of the moral of Christianity. But it will not suffice to be just, it will not suffice to do unto others as we would they should do unto us; our Divine Redeemer has carried the principles of his charity to a much greater extent; he has made charity the basis of morals and the social tie that should unite all men. Here then is a subject suited to the meditation of mothers and governesses; for if educatiou were established on these sound moral principles it would not only tend to the good of the pupils but to the happiness both of parents and governesses.

All education not founded on religious and moral principles, must, in its nature be defective, and the results consequently unsatisfactory.

Charity, virtue, and honesty, are the foundation of moral excellence, charity is the basis of filial affection, and all other good feelings; let this sentiment be early cultivated, let it grow with children, and they will soon love and revere their parents, be respectful to their superiors, and kind to their inferiors; it is charity which produces sympathy, and does not sympathy improve the heart, give rise to goodness and benevolence, from which results mildness of disposition.

Children have feelings and propensities and it is by taking advantage of the one to moderate the other that all may be turned to advantage by those who understand the great art of education.

Propensities are necessary to youthful activity, but they must be moderated and circumscribed within proper limits; feelings are equally necessary, they are more elevated than propensities and serve to control the latter. In young children, propensities, feelings, faculties all seem to be developed at once, and in fact all are developed at the same time, though in different degrees according to the capacity of the mother or governess, who directs the infant mind, and knows how to draw from this human instrument sounds more or less harmonious.

The highest moral feelings are to be met with in those persons, whose intellectual powers have been best directed. Mental cultivation is necessary to understand the beauties of morals, as much as mental cultivation is requisite to understand the beauties of the art; and one of the great benefits resulting from the moral culture of the mind in early age, is that the development of moral feelings assists the intelligence and guides the mind in the choice of objects to which it is applied. But a serious evil in education is, that governesses are wanting who can feel and understand the importance of moral culture; if this work be commenced in very early life, while the heart is not yet taken with pleasure, the mind still free from care, and unfettered by prejudices against duty; then indeed may good impressions become permanent.

When moral feelings are cultivated in early age, much good may be effected by instruction, and by making the laws of God the foundation of education; but if through the neglect of parents, or the inefficiency of governesses, moral culture has been neglected; nothing can compensate for this great error; and though the judgment may be correct, the conscience can never acquire its full powers.

Lest parents should say that these observations are generalities, and governesses should doubt the possibility of bringing them into action, before proceeding, I will endeavour to shew how moral feelings are to be cultivated in very young children.

In the first place what is moral education? It is the art of cultivating and governing the affections and dispositions, it is the art of enlightening, directing, and strengthening the conscience; Nature implants our affections, education cultivates, invigorates, and refines them.

Education does not create, it develops, directs, excites, or represses what exists, and I am of opinion that the application of the moral Christian law will be found more suited to youth than to any other age.

I have shown that parents who wish to cultivate religious feelings in their children, and inspire them with a love of God, act judiciously in associating with the idea of a Supreme Being the pleasure resulting from the admiration of the beauties of nature and by giving a constant example of the sound principles they desire to inculcate in the youthful mind. The same direction may be followed in order to aid the developement of moral sentiments. Love God for he is great, he is just, it is he who has created us, it is he who preserves us: love your neighbour, for by neighbour is understood, parents, relations, friends, in fact mankind.

Filial love is the basis of moral education, it is the first link of the chain of feelings, and duties which commences with our existence, and accompanies us to the grave. On the cultivation and development of this first sentiment depends in a great measure the happiness of individuals, and the excellency of their characters.

But filial love like all other sentiments requires culture, the duties of children towards their parents should be especially insisted on; filial affection is not to result from instinct alone, indeed legislators placed so little dependence on the mere instinctive feeling that the command-

ment honor thy father, and thy mother has been revered by all sects and consecrated by the decalogue. Filial love cannot be taught by rule, it is a sentiment, engendered by the tender care parents bestow on their offspring. It is not probable that children will love parents they have never seen, or from whom they do not receive immediate benefit, or why does the babe love its nurse better than its mother? Then again, why do children generally love their mother better than their father, if it be not owing to the greater degree of tenderness the mother shews her children.

Those parents who value their children's love must not send them too far from their homes and place them under the care of strangers, for the attachment of children increases in proportion to the benefits they are conscious of deriving from their parents.

I have observed in the preceding chapter that I should wish to connect the love of God, and the love children owe their parents, and thus to mingle all that is benevolent and protecting. It is through filial affection that parents acquire a beneficial influence over their children, and that they are thus enabled to direct their course through life. Filial love is undoubtedly the most moral of all sentiments, for its foundation is gratitude.

To governesses of reflective minds, the truth of this statement will be evident; and they will feel both the necessity and advantage of cultivating the sentiments of filial love; they will also understand that to this sentiment is due the respect children owe to the representatives of their parents.

The destiny of girls is to become wives and mothers, by cultivating in early life sentiments of filial piety, reverence, and benevolence, governesses prepare their pupils for the enjoyment of happiness, and in the performance of this duty feel they are conferring a benefit on society.

To love one's neighbour is to be benevolent; the principle of benevolence exists in the human heart, from thence arises

sympathy, generosity, goodness: and assuredly benevolence when exercised towards the poor and needy, is one of the most beautiful sentiments in human nature, and a female's brightest ornament.

Governesses who understand the art of turning the events of daily life to the advantage of their pupils will always find numerous opportunities of cultivating benevolence: by encouraging this feeling the propensity to selfishness, cruelty, and passion is checked; quarrelsome and unhappy dispositions are improved; and children are led to obedience, and attention. In order to arrest or prevent the development of evil inclinations or of a disposition or sentiment which may be injurious to a child, the utmost care and vigilance are required; the means of directing the moral feelings, and affections in children are at all times offered to parents, and governesses. The Spartans taught their children sobriety by exposing drunken slaves; society in its present state affords but too many examples that might serve as lessons to children were these examples made subjects of instruction.

I have already observed that parents and governesses should study the natural dispositions of children; the knowledge of which is essentially necessary to moral education, for it leads to a knowledge of the propensities to be corrected, the feelings to be encouraged.

When parents unfortunately transmit to their children passions that have been uncontrolled, and thus give a fatal predominance to propensities which morals condemn, it necessarily follows that the result must be unfortunate.

Amilcar leading his son to the Altar, and making him swear eternal hatred to the Romans, implanted in the heart of Annibal feelings that were to influence his whole life. Vengeance prevailed in the mind of this boy; there was no happy influence to counteract this early passion; destruction and death were the results of the lesson given to a child of such tender age. Annibal grew, and with him

grew the hatred of the Roman name, to Annibal war was a necessity; the third Punic war broke out, Annibal after great success, was conquered, and Carthage his native country, Carthage, associated with his hatred, was destroyed, and swept from the surface of the earth.

Examples similar to that offered to us by history are but too frequent in social life. In Corsica children imbibe the spirit of vengeance from their cradle, and this fatal propensity instead of being corrected by education, is encouraged by example; among the lower classes of society, where the passions are strong, and not controlled by the blessings of education, vice and crime are too often transmitted from generation to generation.

The higher ranks have not the same vices and cannot therefore transmit them to their children, but if vicious propensities do exist the assistance of education is sought to correct these propensities, and subject them to the controul of religion and morality.

However this may be, all who know the value of education, whether parents or governesses, must constantly bear in mind that moral education can only be duly effected by example, precept alone cannot suffice; feelings and passions are made manifest by actions, and imitation is natural to children.

If an action attract the attention of a child, a secret impulse leads it to imitation. All persons devoting their time to education cannot be too strongly impressed with the effect of example; in this natural disposition to imitation, they will find the best means of promoting improvement by continually affording examples, calculated to elevate the youthful mind.

If therefore, I am asked the most certain method of giving a moral education to children, I would say, let them have a good model, and on this model, will children be formed; if a governess be religious, benevolent, highly educated and well-mannered, her pupils will soon contract her good habits. Imitation is not voluntary, it pre-

cedes reflection;—by imitation children acquire the manners and habits of those around them, is it not by imitation of sounds that the power of speech is attained. A little watchfulness will soon prove that children are strongly influenced by those with whom they live and principally by those in authority over them; therefore, before proceeding in the enumeration of moral principles which constitute the duties and development of conscience, I most anxiously desire that children should be placed under the care of governesses impressed with the conviction that actions have far more influence on young people than words; and I would also that governesses should keep a constant watch over themselves, and by their good example develop and elevate the moral sentiments, the seeds of which have been so liberally implanted in the human heart by Providence.

But the whole task of moral education cannot be performed by governesses alone, it must also be the work of parents. What can be expected from the example and labours of a governess, if she be not seconded by the parents; when observation proves that children implicitly adopt the manners and sentiments of those under whose protection they have been placed by their maker.

It would undoubtedly be more desirable that mothers should be fitted to educate their own children, and that their occupations should enable them to accomplish this task; but were mothers to undertake this arduous duty, they would be compelled to give up the duties of society, which are so imperative, particularly among the higher classes. To this cause is due the necessity of having the assistance of governesses; then let it never be forgotten, that children being naturally prone to imitation, and mostly inclined to imitate those with whom they have constant intercourse, the best means to ensure the development of moral feelings is by *example*.

CONTINUATION OF THE DEVELOPMENT OF MORAL FEELINGS.

Ne pouvant empêcher que l'enfant ne s'instruise au dehors par des exemples, imprimez ces exemples dans son esprit sous l'image qui lui convient.

Putting aside all scholastic distinctions, and supposing for an instant that the infant mind may be compared to a new vase ready to receive every kind of perfume, it is undoubtedly wise to pour into it those odours we prefer, and which will for ever predominate. But this care alone will not suffice, for nature having endowed the human mind with the elements of the finest faculties, the task of those who understand the art of education, is to develop the elements of those faculties which most tend to the present and future happiness of man; thus have I established as the basis of education, the development of religious and moral feelings which in later life may overcome any evil inclinations arising from natural propensities or from the contamination of example.

Children believe without understanding, and love without knowing what or why they love. If they find pleasure in loving and believing, this pleasure will become habit, take root in the human heart, and give a direction to all the acts of life.

The earliest wants of children are instinctive; later, there are feelings, and intellect, to be cultivated. Instinct, feelings, and intellect are the great levers of all actions; instinct represents innate qualities; feeling represents the affections; intellect represents the mental faculties. In infancy, or in early education it is more immediately by instinctive wants that power is acquired over the tender minds of children who must be considered as they are, and not as wax that can be moulded to any form, nor as intellects composed merely of attention and memory, to which faculties all might be confided, and in whose development the whole of education consisted.

If either of these opinions be implicitly adopted, the error is of a serious nature, as it necessarily follows that education thus conducted must be imperfect, for the propensities, inclinations, and passions being overlooked, are not rightly directed, and though clever pupils may be made, yet there will be wanting religious and moral principles which habit alone cannot give: this error is the more remarkable as philosophers and moralists have observed in human beings that complex nature which makes man vary according to the influence of his inclinations, his affections, or his reason.

I will not refer to the works of many great authors who have written on morals, being convinced of the inferiority of their principles when compared to christian philosophy, and I therefore confine myself to morals, applicable to education, and it is in the laws of christianity that I find the purest moral.

The love of God, charity, benevolence, love of our neighbour are the principles of real morality; all benevolent affections, filial love, gratitude, friendship, sympathy, pity, are comprised in charity or benevolence, the principle of which is innate in the heart of man and the practice of which has been sanctified by christian law.

It will be asked in what manner these beautiful feelings are to be cultivated! Providence who has bestowed on man the elements of these fine feelings, has also given him the instrument to develop them, leaving to his will the care and merit of improvement; this instrument is the instinct of imitation, and it is principally by imitation that moral sentiments are to be cultivated in early age. I have already alluded to the force of example, but have not dwelt sufficiently on its importance. The younger the children, the more are they guided by their wants and instincts: the instinct of imitation is decidedly the first indication of improvement. This precious instrument, imitation, is stronger in infancy than at any other period of life, as the intellectual feelings are not then developed.

All the active faculties of man, are confined to instinct, feelings and intellect; early wants and the instinct of imita-

tion are the instruments to be employed in infant education. These elements once rightly understood, become the solid basis of the moral and intellectual edifice to be erected, and at a later period may still be applied. Thus, wants, instinct, feelings and intellect will serve as the levers of an education suited in all respects to intelligent beings, during the whole course of life. But it is the wants and instincts which must be observed in early education, for it is by means of these wants and instincts that access to the infant mind is obtained.

The means of acquiring influence over children is to make them happy; in other words, the affections are awakened by feelings, so that sensations of pleasure or pain, although apparently trifling, always leave traces in young organizations, and powerfully contribute to the development of moral feelings.

Make a child happy and it will be kind and affectionate, it will be alive to all the benevolent and social feelings which tend to the general happiness of mankind. Infancy is principally the period of sensations, it is through their medium that the child loves its nurse, its parents, its home; therefore in order to cultivate benevolence in a child, treat it with gentleness and judicious affection, for the child who is happy desires to see other children happy also. Children who are not well treated in their infancy, are ill tempered, cross and vindictive; they seem to wish to make others suffer the same evils as they themselves have endured. It may be from imitation or impulse, but it cannot be doubted that kindness begets kindness, as hatred begets hatred: there are exceptions to this general rule, but they are not numerous. Let children therefore be the object of the good feelings it is desirable they should possess: let their governesses be happy in their happiness, share in their sorrows, in short let children who are rightly educated be the objects of continual sympathy, and as we feel for them, so will they feel for others. All parents naturally desire to make their children happy, and it seems strange that the means of so doing should not

be rightly understood. Children are not happy because they are loaded with caresses, nor because they are over indulged, never contradicted, or suffered to act unkindly, and unjustly to those whom it has pleased Providence to place in an inferior station in life.

Children are happy when under judicious management they are made to perform their duties; when they are not dressed in tight clothes nor deprived of exercise in the open air, nor kept quiet for fear of an accident, nor made to swallow nauseous draughts unnecessarily. Children's greatest happiness is to be beloved; to find support and assistance, to delight in the affections of their parents and teachers: a certain degree of independence is also necessary: though weak and dependent, liberty contributes to the happiness of children; unnecessary restraint is painful to the feelings and injurious to the mind. To give children liberty does not mean that they should be allowed to do as they please, but it signfies that under due control they should be permitted to enjoy the amusements suited to their age. Liberty is more necessary to dignity than is generally supposed; a child brought up severely has all its life a feeling of timidity, its mind is weakened, and when arrived at man's estate he has neither confidence in himself nor in others.

A mother's love must not be confined to the wants of her children, she must also attend to their pleasures. It does not suffice for a mother or governess to point out to children their duties, and to say these duties must be performed; if children are rightly educated, superiors must study the dispositions of their pupils, convey instruction in an agreeable manner and know how to make themsveles beloved; the governess who while maintaining her authority, engages the affections of the children committed to her care, has already done much towards educating them well, for she has gained an influence that can be exerted to their benefit; but in order to effect this good, she must be fond of children, and treat them kindly, for it seems to me impossible to be loved by children unless we love them, and I return to the opinion I

so lately expressed, that feelings engendered feelings and that the force of example was nearly always irresistible.

The feeling of benevolence being innate is greatly improved by example; children notice the pleasing effects of benevolence whether towards themselves, on account of their good conduct, or towards others whose situation in life demands compassion. In well born children, pleasureable feelings are always associated with the benevolent actions they witness, and delight contributing to this happiness. There is no doubt much selfishness in the human heart, but this selfishness must be overcome, and children led by example to take pleasure in doing good.

In early life the affections require cultivation, moral feelings are easily developed when inspired by benevolence and friendship, we do not imitate those we despise or dislike, but those we love and esteem; and I am of opinion that the first qualification in a governess, is that she should be fond of children. How many tears, and how much sorrow would be spared in childhood, if the kind hearted and benevolent were alone entrusted with the care of youth. Where is the child who would be rude or inattentive to the governess it loves?

It is in early education that the affections should be cultivated; at a later period, love or hatred, desire or aversion, cannot be eradicated; if they have taken root, and are associated with the natural dispositions of the mind, they acquire so much strength, that they seem to baffle all power, and to defy all influence.

The difficulty of overcoming any feeling depends in a great measure on the length of time this feeling has existed, and on the natural dispositions of the child; this work is dependent on the second period of education, which becomes so important when early education has been neglected, the most favorable time being lost for correcting evil propensities, encouraging and improving the benevolent affections.

I cannot too strongly urge the advantages that must result from early impressions being of a pleasing nature; parental love, kindness of governesses, attention of servants, are es-

sential to infant happiness; it is therefore to be desired that persons of benevolent and affectionate dispositions should alone be placed with children; the results of education are often unsatisfactory through negligence on this point; the assistance of a governess is obtained, but no attention is paid to the disposition of the servants, so that the harmony of education is destroyed: for tares are mixed with wheat. There is both a moral and physical atmosphere for children, as well as grown up persons; this moral atmosphere, acts unceasingly on the infant mind and heart, and as it is essential for the health of a child to breath pure air, so is it essential that the heart and mind of a child should receive only pure impressions from the moral atmosphere by which it is surrounded.

The problem to be solved in early education, is partly explained by the epigraph at the commencement of this chapter.

"As it is impossible to prevent children being influenced by example, the watchfulness of parents and governesses should be exerted to impress example in a suitable manner."

It is in childhood that the instinct of imitation is most developed and most apparent; children imitate the actions, expressions, looks, tone of voice, attitudes of those with whom they have constant intercourse; as a proof of this assertion, I will merely ask, if it be not as easy, quickly to state in what class of society any child has been brought up, as it is, to judge from the complexion of an individual to what country he belongs.

This power of imitation so striking in young children, decreases as they advance in age; it is therefore much easier to give them good habits during their early education, than at any other period; but when these good habits have not been insisted on in early age, the second period of education offers innumerable difficulties.

It was said by Juvenal, the celebrated Roman poet, that respect was due to children; this happy expression admirably describes the duties of parents and governesses; it is a fatal error to suppose, that children are too young to be influenced by example; as soon as a child perceives, discerns,

and imitates, too much caution cannot be exercised in its presence.

The conduct of parents towards each other, towards governesses or servants, has great influence on the heart and mind of children; if those who are placed by Providence in a secondary or inferior station of life, are treated with haughtiness, unkindness, or contempt, by their superiors, it must not be expected, that children who witness this treatment, should be benevolent though the seeds of benevolence be innate in their hearts. Parents who are not constantly with their children, have less influence over them than their governesses; this is sometimes an advantage, and it is always so, if parents have not reflected on the power of example, and if they act towards their children without the respect which is due to their innocency and artlessness.

Parents who have not had the advantage of a good moral education and who have not learnt to moderate their passions, but are under the influence of evil inclinations, should not attempt to educate their children; it is not to be expected that these parents should give up all control; but if they really love their children, they should take more than usual care to place right minded persons with them; I know that objections may be made to what I now state, but I also know that in order to make good christians, children must be early accustomed to the practice of virtue, for virtuous principles are intimately connected with early affections.

So much depends on the power of imitation that all intellectual education is founded on this faculty; in the cultivation of painting and sculpture are not the best models procured? the best masters for music? able rhetoricians for the belles lettres? why therefore make an exception for moral education! Filial affection, pity, benevolence are developed by example; kindness of heart and right feelings in a mother, a governess, or friend, serve as models in moral education.

When in early life the benevolent affections have been cultivated, evil passions cannot take root, for virtue and vice are heterogeneous, and virtue may be said so to guard the heart

as to prevent the admittance of vice. Children generally connect the idea of right with the object to which superiors attach importance; if, for instance, parents consider the possession of riches as the chief good, and children by the same association of ideas see persons of inferior rank however virtuous they may be, treated with contempt or indifference, merely because they are poor; not only are all feelings of benevolence blasted, but the mind and judgment are perverted, and the seeds of all virtues destroyed; selfishness predominates, and that purity of principle which should be our guide through life is injured; this principle we shall study under the name of conscience.

Nothing contributes so materially to the welfare of youth as good example in early life; it is impossible that the tone of character and the manners of those who are placed with children should not influence them. Is it not as an inducement to imitation that parents give their children the names of great men, or persons they esteem and love? where is the father who would call his child Nero or Caligula?

In order to take advantage of the instinct of imitation, the different dispositions of children must be carefully studied and well understood: the knowledge of these dispositions enables us to give examples that will encourage good inclinations, correct evil ones, and develop the affections and feelings which most tend to happiness. I expressly repeat, that example is most powerful in early age, when the mind and manners are unformed; consequently the most certain method of ensuring a right education is to place young children under the direction of *a governess who in all respects may serve as a model.*

ON CONSCIENCE AND MORAL PRINCIPLES.

La conscience est un sentiment placé dans l'âme humaine par la main du Créateur.

I have sought in the preceding chapters, to prove the necessity of cultivating good feelings in early age, and I think, I have made it evident, that this education, which is in my opinion the most elevated, corresponds with that which would naturally spring from the Revelation.

I have also said that, in infancy, education should rather be that of the heart, than of the mind, and I have endeavoured to shew in what manner this education may be effected.

The more deeply I enter into the subject of education, the more deeply do I feel its importance, and what in the first instance seemed but very simple, proves on closer observation to be intimately connected with the most complicated metaphysical questions, the solution of which however, may be found in the Holy Scriptures.

Conscience is a feeling implanted in the human heart by the hand of the Almighty; man in all ages, at all times, and in all countries, is ever subjected to this internal principle which spontaneously approves or condemns his actions, according to their connection with his notions of right and wrong.

Education, in the opinions of the writers of the eighteenth century, being founded on the principles of Locke and Condillac, was made to depend on external sensations; the natural state of the mind was not considered, or in other words, it was said to be as a blank sheet of paper, on which any thing might be written; thus was the mind materialized and treated as a machine necessarily brought into action by external objects: this opinion once admitted, the universal principle was to be sought and found in the connection of man with the world, and children being brought up to be led only by sensations, the divine origin of the soul and its ele-

vated source were overlooked: on these erroneous notions were founded Rousseau's views of education. But happily the time is arrived when opinions of this nature have no longer weight, for the existence of the *moral law*, as inherent to the soul, will henceforward be admitted, not as an hypothesis, but as a fact that cannot be denied. The divine character of the soul taught by instinct, and revealed by religion, must have its place among the convictions founded on reason and science. My chief ambition is to apply to education these principles as best calculated to contribute to the present and future happiness of youth.

God is the principle of all justice, of all truth, of all beauty; conscience is made after God's image, so that there is in man an internal principle which discerns and judges the good and right; this principle is independent of feeling, it exists whether acknowledged or denied; and I am decidedly of opinion that the moral law, the reason, the justice, the sense of duty which exist in man, are, though in a lesser degree, also inherent in the infant mind; they are precious seeds, which are to be diligently sought and cultivated. The assistance of an intelligent, clever, and right minded governess, here becomes invaluable; it is her duty to appeal to these elements, to remove all that can injure or destroy these precious seeds; she by example and precept must endeavour to afford them that degree of strength which will give an influence over every act of life, constituting these moral principles as counsellors over free will, invoking the one when the other is silent, bringing affection to the assistance of reason, and confidence to encourage submission.

The governess who has the care of a young pupil, and who understands the direction to be given to the infant mind, will soon discover that the seeds of a good education are innate; and as judicious parents do not merely require in their children the appearance of virtue, but also the reality, I cannot adopt that education, nor that philosophy which represent children as wholly dependent on external sensations. Man being made after God's image, he must and does possess all the seeds of

the principles which are the foundation of moral duties. There must exist in a healthy mind, a desire to elevate itself towards its maker; a conscience, a sense of truth, and an intimate sense of justice. But what I am most desirous to obtain, are governesses who will watch over the children committed to their care, and endeavour to discover in them the seeds of those moral principles, the due culture of which constitutes a good education.

In very early age, children have a sense of right and wrong, resulting from internal feelings the privilege of human beings only: how soon in life does a child acknowledge the authority of its superiors; the tender care of parents, the attention of nurses awaken feelings of affection in young children, they know they belong to some one, and that they are not alone in the world. The first words uttered by an infant are *my* papa, *my* mama, thus is a right established guided by instinctive wants. Even before a child can articulate, it is more submissive to those who have the care of it than to strangers, which proves that the kindness of which it is the object creates a *duty* that calls for subordination and submission.

If these early elements of moral principles be cultivated, obedience will result, and the habit of attention will necessarilly follow; the child will then be alive to all the sentiments and principles which are the foundation of a good education.

In early age, to please superiors is a child's first notion of right, to displease is the first notion of wrong; it is therefore evident, that the welfare of children depends in a great measure on the early education given to them; for all feelings, whether pleasing or painful, will be connected with what is just or unjust, right or wrong, and will contribute to the development of conscience.

I have already observed that the younger children are, the more easy it is to educate them by the medium of their wants and instincts. In early education it is essentially important to give due cultivation to moral feelings.

Let children be directed by sympathy, kindness, and affec-

tion, and through life they will have a delicacy of mind unknown to children who are brought up in fear. An affectionate child strives not to displease those it loves, and finds in their displeasure a moral sorrow that is good for its conscience; a child who feels thus, requires not severity, which too often proves both injurious to the heart and mind.

Cultivate filial piety, love, friendship, respect; lead children to place confidence in their parents and governesses, and to look on them as unerring guides, who will conduct them with gentleness and affection. The more the feelings of sympathy and love are encouraged in children, the more easy is it to obtain an influence over them, and to imprint in their minds a love of duty, far more lasting than duty resulting from fear; for in a well directed education the results of gentle management are always satisfactory.

To love is the foundation of morals, and a universal law wills that all real friendship should improve the heart: sympathy, or the instinct of attachment, being one of the principal laws of human nature, why not make use of it in moral education? Sympathy, affection, and love, are antidotes to egotism; they are in moral law as attraction in physical law, the bond of society, the source of all virtues, and of all the generous actions which honor humanity.

The most certain means of influencing children, and to lead them in the path of duty, is to gain their affection, and to assist them to develop their innate faculties. I cannot too often advise governesses to make themselves beloved by their pupils, and thus to gain an ascendancy over their minds; children are then easily guided. But this ascendancy is not to be acquired by chance, it is the work of intellect and knowledge. Parents and governesses must ever fully understand the nature of the principles and feelings to be cultivated: if children are under the guidance of persons who are affectionate, benevolent, and have correct ideas of duty, the principles and moral sentiments of the children will necessarily have a right direction, be strengthened, and become more and more pleasing.

Moral principle is apparent in very early life. As soon as children can discriminate between right and wrong, and know what is just and what is unjust, then a feeling of pleasure must be associated with right, and a feeling of pain with what is wrong; when I say pain, I do not mean that children are to be subjected to corporal punishment, far better is it to guide them by affection; severity is unnecessary, for when children love, the displeasure of those they love is a moral pain.

Having in the preceding chapters alluded to the force of example, I need merely here observe that example powerfully contributes to the development of conscience; for when a child observes that the same laws govern its parents, and governesses, and every one around it, and when it feels that this law is in accordance with its conscience, no endeavour will be made to defy this law. How, indeed, could a weak child resist a law to which its superiors submit? In order to prove this fact, it is merely necessary to observe the submission of young children who see elder children submissive, and how quickly they rebel when they see elder children resist.

I have already remarked that children are prone to imitation, their innate faculties being too weak to prevent their doing wrong when led by evil example; if a child be not convinced that its parents or governesses do not wrong, can it be expected that its conscience will upbraid it for doing as others do.

Conscience, says a learned author, is like all our other powers, it comes to maturity by insensible degrees, and may be much aided in its strength and vigor by proper culture.

And what mode of culture is to be employed in education? by what means can this result be obtained? what can bring forth conscience in its full beauty?

When it is once fully understood that a child possesses an innate principle of conscience, in other words, an intimate sense of right and wrong, of justice and injustice, of truth and falsehood, the duty of a governess is to encourage and lead her pupils to love what is true, just, and right. Should

any doubt arise in the minds of my readers as to the existence of conscience in children, or in other terms, the intimate sense of right, it would merely be necessary to observe a child who witnesses an act of injustice; if the mind of that child be not corrupted, it will revolt at the injustice committed; and if, through timidity, it dare not express its feelings, blushes will betray its emotion.

Providence has implanted in the human heart an intimate feeling to serve as a guide through life. It is as a beacon which leads us through difficult paths; its light may be darkened awhile, but it is never extinguished, and it recovers its brilliancy while the passions are calm or dormant. Conscience engraved in the heart of man by the hand of the Creator, is admirably expressed by the words of the prophet Jeremiah: "*I will put my law in their inward parts, and write it in their hearts.*

But from whence, springs that impulse which leads to wrong, whence arises that desire to infringe the law written in our hearts; whence those evil inclinations which tend to disorder?

Again, I say, human beings are not merely composed of intellect, but they have also wants and instincts; now what exists in man, exists in the child.

Man, made after God's image, possesses the instinct of goodness and justice; but these sublime qualities are sometimes tarnished by human passions. Children, like man, seldom judge coolly, they are influenced by impetuosity of feeling; they mostly err from inattention or passion; in either case they are deaf to the voice of conscience, or in the words of Ecclesiastes: *They do not trust to their own soul.*

It cannot be said that there is positively any evil propensity in young children; but the seeds of evil exist, and it is the duty of governesses to take pains to discover the propensities of their pupils, in order to counterbalance the evil, by encouraging what is good, and correcting what is wrong, ere it degenerates into habit.

But let me not be mistaken; the inclinations and wants of

nature are not generally wrong; it is not the proper use, but the abuse of them that is to be condemned. If children be placed under the care of governesses of high moral worth, their instincts will be converted into moral habits, and these habits being made pleasing, will satisfy human activity.

"Man," says the learned Dr. Voisin, "bears within himself his own guardians; if he often contradicts himself, if the body often yields, if he be captivated by worldly things, if he do right and wrong from impulse, if he be seldom in the same temper, and is astonished at his own contradictions, if nothing be settled either in his mind or heart, it is owing to external impressions; it is because that individual has been badly brought up, his early education has been ill directed, he has been left in ignorance of himself and others; no advantage has been taken of the gifts of the Creator; his intellect has not been cultivated, his passions have not been governed; he has been surrounded by persons who have sought rather to degrade than to elevate his character; he has not been made happy, nor led to habits of reflection;" his conscience has not acquired its full power.

The body is not a mere instrument, nor a vessel that can be governed by any pilot: the body and mind form but one being, and in all its acts something relating both to mind and body will be found.

In education, the problem most difficult to be solved is one that has hitherto been most neglected: it is to give to *innate* principles their full development; it is to cultivate religious feelings; charity, the senses of right, of truth, of the beautiful, of goodness, all of which are as distinct as the external senses.

It is the duty of every mother, of every governess, to cultivate the conscience of the children placed under their care; but in order to do so effectually, they must consider education as a noble and religious mission.

The education of the conscience can be best effected by love, confidence, and example. How much may be obtained from children through the medium of benevolence and sympathy, which I term love: experience has shewn that pupils

will be found most docile when gently and judiciously guided; the authority of governesses will not be disputed if only duly exercised.

Authority establishes the law of duty; it is the authority of the Almighty which has established the general laws that govern the world, and from whence result all other laws. Parental authority is the image of divine authority; children are to their parents as was Adam to his creator, and as Adam they sin in transgressing the law they have been taught. They seldom sin through ignorance; the good they should do, the evil they should avoid, is made known to them from the earliest age; but conscience, that internal voice that should resist temptation yields too easily unless strengthened by education, by religion, by parental love, and example.

It is not useless to tell a child to attend to the dictates of conscience: although the voice of conscience in a child is not so powerful as propensities and example, yet let it not be supposed that it is silent; a child of five or six years old, who has done wrong, may justly be compared to Adam; that child hides itself, silence succeeds its noisy play, it would fain avoid its father's presence. The young Adam shuns its master, conscience upbraids, and the child knows it has done wrong ere it appears before its natural judge. Adam, while innocent and pure, walked nobly in the garden of Eden; he held communion with the Almighty, and joyfully listened to the voice of God. Adam, when guilty, fled; he would have concealed from himself the crime he had committed. The sublime and beautiful narration contained in the Bible is constantly renewed; the child, bearing the stain of original sin, is as another Adam. A child who has done right, draws near its superiors, delights in their society, and, happy in innocence, walks nobly and erect, with a serene and joyous countenance; but if it has done wrong, this new Adam hides itself, and its silence, its internal sense of wrong, and sense of shame, incontestibly manifest the existence of *conscience*.

CONTINUATION
OF
MORAL PRINCIPLES.

To teach morals on an immutable fitness has never been the practice in any system of education yet extant: hence all our notions of right and wrong are loose, unconnected, inconsistent.

"To be able to command a child," says Rousseau, "we must know how to command ourselves: a century later M. Guizot remarks that "To teach a child virtue we must ourselves be virtuous." The truth of these opinions is obvious; for, good governesses alone can make good pupils; yet, what has hitherto been done to render governesses worthy of the high trust delegated to them? There are it is true many treatises on education intended as useful guides to those who have the care of youth, but these treatises are mostly composed of general observations, and though written by persons of elevated mind, yet too often want a right foundation. This foundation is an intimate knowledge of the nature of the child to be educated.

I have in the different treatises on education, vainly sought a system founded on the nature of human mind, and on an intimate acquaintance with children; for this reason, I have placed a paragraph at the head of this chapter, which seems to demonstrate the necessity for a system of education as connected with a knowledge of the mind, and adapted to the present age.

To what indeed are we to attribute the weakness of moral principles? why have they so little influence over the acts of life? why do they not contribute more largely to human happiness, as on good principles depend not only our present, but our future welfare? The slight influence of moral principles is due to their want of development and proper cultivation, in fact the general systems of education are so little founded on truth, that I fear I may be considered as an innovator, though only reminding my readers of the principles

of sound Christian philosophy made evident by the sublime truths expounded in the Bible.

Education is not a romance, but a reality, and a rightly directed moral education, must be founded on the true state of the soul. Is a child to be influenced by its soul? teach it that it has a soul: is a child to listen to the voice of conscience? reveal to it the existence of that conscience; is a child to have correct notions of duty? cultivate principles of justice and right, the seeds of which are inherent in the infant soul.

The limits of the human mind are no doubt very vast, and it can embrace much, yet these limits are not unbounded; man's capacity is not infinite, and when in early age the sentiments of truth and justice have been developed, and that these feelings and principles have become habitual, vice and evil will find little access in the young heart, and the child whose education is thus happily based, is not only prepared for eternal felicity, but is also enabled to enjoy the little happiness allotted to us on this earth.

I have several times alluded to the mixed nature of man, because the inclinations of children cannot be understood without a knowledge of this mixed nature; each nature necessarily preserves the laws to which it is heir, animal nature therefore remains the same although united to the soul, which is of a spiritual nature. The laws of the soul and those of the body not being alike, do not always agree: the first aspires to one thing, the second to another; and it is the harmony of these two tendencies which composes the normal state of life.

The nature of man is therefore both animal and spiritual. If animal nature overcomes spiritual nature, degradation and vice ensue: if on the contrary spiritual nature predominates, physical sufferings may be felt, but there can be nothing abject. The original sin which we inherit at our birth, is probably the tendency of animal nature to overcome spiritual nature, or the soul which is the image of God.

Physical evil is all that is contrary to sensibility; moral

evil, all that is contrary to reason and conscience. If the will be regulated by reason, sensibility is often affected; but if we yield to the blind solicitations of our passions, the dictates of conscience and reason will be violated, and there will be moral evil.

Animal propensities are the earliest developed in children, it is therefore of consequence to give a good direction to these propensities to govern; and to correct them when they are contrary to reason and morals.

In infancy, children owe all to their parents and governesses, and as young children are greatly influenced by physical wants; the most effectual means of subduing and correcting any evil inclination is to cultivate the internal senses, that is to say, conscience, truth, right, and justice, and so to strengthen moral feelings, that all evil actions may inspire repugnancy and disgust.

"Be ye perfect even as your Heavenly Father is perfect" saith the revealed law, and in this precept is contained the real destiny of man. It is the duty of every Christian to endeavour to draw near to our Saviour by the practice of virtues of which our soul has the conscience. And what are the means which best tend to improvement? These means are the virtues commanded by religion and morals, and acknowledged by human reason. Here I again return to the opinions I have already expressed, that I doubted whether it were possible to found morals, except on religion.

The conception of moral good and evil is a primitive conception, natural, and universal, the application varies, but is found among all nations; there is every where a notion of moral good and evil, as there is every where a notion of physical pain.

The child is soon acquainted with physical evil, as pain may be said to preside at its early education. It is sensibility which gives notice of physical pain. Physical good is the enjoyment of health; it is the order and harmony of all the functions; children and adults enjoy health without appreciating its value, till physical evil shews what is lost.

In the series of moral phenomena, a child knows not always what is just and right; but from the earliest age it distinguishes what is unjust and what is wrong. "I never shall forget" says Rousseau, "seeing a child that was crying, struck by its nurse; the child was silent, I thought it was intimidated, and said that child will be low minded, and will always require severe treatment. I was mistaken, the poor creature was nearly suffocated: it became blue in the face, shortly afterwards, it shrieked violently; resentment and passion were depicted in its countenance. Had I ever doubted that the sense of justice and injustice was innate in the human heart, this example would have served to convince me of the fact. A burning coal fallen by accident on the hand of this child, would have caused less passion than the slightest blow given unjustly."

Children hurt themselves at play, receive an accidental blow and bear it patiently; but if struck unjustly, they feel indignant and show their feelings according to their dispositions, either by tears or silence.

If two children quarrel, ask their young companions which is in the wrong, and the most severe examination will only serve to prove the correctness of their youthful judgment. Observe children during their recreation; it will be found that they have an intimate sense of what is just and unjust, of merit and demerit: if a child take the book or play-thing of its companion, all the other children condemn the action they have witnessed; they have already a sense of equity and know that each child should enjoy its own property or what has been allotted for its use. If the young culprit be alone and there be no witnesses to this act of injustice, the child who is the object of it cries, or shews vexation in some other way and complains of the injustice committed. Has this child been taught the principles of right? does it know what is property? no, but it is aware that it possessed the object of which it has been deprived, and to which it had a right.

Occurrences of this nature are so common, that it is unnecessary to invent them in order to develop principles of

justice and goodness; the every day scenes of life are quite sufficient for this purpose. But it is difficult to meet with governesses who understand the art of directing the youthful mind, or who are willing to take the pains requisite in the cultivation and development of moral feelings.

Having alluded to the oppressed child, I will now consider it as the aggressor. It is easy to bring a child to a sense of right by gentle reasoning; and as it seldom happens that injustice does not disturb harmony, and draw down some punishment on the guilty, great advantage may be derived from the punishment the young culprit has incurred. I cannot too strongly urge every governess so to watch over her pupils as to let nothing escape her observation that may tend to the development of principles of equity; the task is arduous, I admit, but if undertaken it must be faithfully performed. The best, indeed the only means of inculcating moral principles in young children, is not to allow any act that may assist in their development to pass unnoticed. We are placed on this earth to be good, to endeavour to merit eternal life, to please God; to please God, we must obey his laws; now what are the laws of God? Love thy Creator and thy master. Be ye perfect, even as thy heavenly Father is perfect. Love one another, for ye are children of the same God.

Moral education, though vast, can be easily cultivated by the medium of religion and sympathy. One of the fundamental truths to be early imprinted on the minds of children, is that God established the world, so that order should conduce to happiness, and disorder lead to misery; the results of order must be pointed out in all the circumstances of life. Order harmonizes and facilitates every thing; disorder creates difficulties, and dissatisfaction: goodness and justice are manifestations of eternal order; wickedness and injustice represent disorder. Let this truth be constantly repeated to children, and made clear to them. Let every governess strive to convince her pupil that under no circumstances injustice should be tolerated; to allow any opportunity of proving this fact to pass unnoticed, would be injurious to a child's conscience.

An error which is unfortunately common to parents and governesses, is to neglect what is termed trifling faults; but there are no faults which may justly be termed trifling, children's actions are always of consequence. When children begin to understand good and moral evil, and have learnt the difference between conforming to a rule and not conforming to it, faults are no longer trifling. The slightest disobedience, if left unnoticed, becomes a precedent that will have its results; for a child's first fault may influence the whole of its future life, as Adam's first sin influenced the destiny of his posterity.

As soon as a child has learnt the existence of moral law, and has been taught to listen to its soul, or, in other words, to the dictates of its conscience, motives of action have been established which are not the result of external impressions only—there is an internal struggle; the child is incited to yield to evil by passion, while conscience bids resistance; this point attained, the child is far advanced in morality. Beware, then, of neglecting trifling faults; let not the child fall in the struggle, but lend assistance and support by sympathy and example, and when it has conquered the evil inclination, let approbation and affection be the reward.

In the general systems of education, the great object seems to be to correct evil, but due care is not given to the development of the moral qualities which constitute virtues.

Children being naturally active, cannot remain long unemployed, if not directed in the straight path; if not led to do right they will necessarily do wrong; it is far easier for them to abstain from evil when engaged in doing good, than if allowed to be idle.

Children left unoccupied generally do something wrong; clever governesses can give no better proof of their knowledge of the infant mind and fitness to govern, than by leading children to employ themselves without too much fatigue, by giving a right direction to their amusements, and endeavouring at all times to afford an aliment to their mental and bodily activity.

In order to render the acquirement of virtue easy, let the same system be followed as for the improvement of memory; that is, multiply associations: let children be rightly influenced, and their passions made auxiliaries to virtue.

Good actions often performed are rendered pleasing by habit, reason, and imagination; the feeling of doing right becomes necessary, and causes far more gratification than can possibly result from yielding to evil passions, which inclination may command, yet reason forbid.

To bring up a child according to the beautiful innate faculties of the soul, by a love of duty made to become habitual, is by no means a common or an easy task; this trust must never be confided to governesses who are ignorant, passionate, or unjust, whose dispositions are not affectionate, and who think more of themselves than of their pupils. Affectionate feelings which are the foundation of conscience cannot be the result of egotism and self-love; neither can they be cultivated in fear, resentment and pain.

Children are intelligent and affectionate beings, their conscience is developed as their affections, and love is the principle on which conscience is founded.

Of all the qualities which may result from education, benevolence and equity are the most essential, as sources of the most useful virtues. "To render man equitable and good," said the ancients, "is to render him divine."

The impulse of conscience results from affection or aversion; affection induces a desire to do well; aversion engenders fear. Under the influence of affection children act, and virtues become productive and useful. Under the influence of fear there is no useful activity, and virtue remains dormant. The great object of education is to understand, develop, improve the affections; to render virtue habitual, to make children know and feel the difference between the just and unjust, to love the good and the beautiful, and to lead them to aim at perfection.

The senses of right and just are innate, not placed by man in the human soul, they exist, and it is the task of educa-

tion to discover and develop them as other sentiments are developed, by example and habit. Later on the principles of justice and goodness will be cultivated by the medium of reason.

In early education, recourse must be had to instinct, affection and imitation; a young child could certainly not comprehend abstract principles of justice and goodness; make these principles clear by special application suited to the young understanding, but more particularly by example; children must constantly see in their parents and governesses, what is right and just: and superiors ever bear in mind the respect Juvenal recommends as due to children, and never in their presence be guilty of any action contrary to the principles of right and justice. Education is in my opinion a holy and serious task, it is the work of every moment, and requires in governesses the practice of the virtues they teach; above all children should be convinced that their superiors are just and good, for this conviction may bend their youthful will, and ensure submission, it is this conviction that will facilitate the *duties* children have to perform.

CONTINUATION OF MORAL PRINCIPLES.

"L'éducation doit avoir pour but de discipliner l'homme; l'âme doit maitriser et dompter le corps dans ses emportemens."
KANT.

Able instructresses must be considered as indispensable auxiliaries in education; yet among the number of persons who profess to teach, few prove equal to the task they undertake; the difficulty in obtaining an efficient governess cannot be doubted, this fact being unfortunately confirmed by experience; my present object is to shew in what the difficulty consists.

Many ladies who devote themselves to the great work of education are not wanting in religious and moral principles, neither are they deficient in general acquirements, some indeed possess talents of no common order, added to qualities of the heart and mind which render them valuable members of society, but from absence of method they are not calculated to make good governesses.

No artist however superior his talent, can produce a master piece by indiscriminately placing on a canvass, colors that may chance to be on his pallet; neither should we expect such monuments as Westminster Abbey or St. Pauls, to be formed by masons putting together a given quantity of stone and plaster without design, rule or method.

The merit of any work either in the arts or sciences, consists in the accomplishment of a well conceived, and well ordained plan, in which all parts harmonize with the destination of the object conceived by genius.

Artisans cannot work without a design, yet for the great task of education a system is seldom adopted; it necessarily results that education directed by chance must be imperfect, nay, sometimes absurd, for if there be no right guidance, or accomplishments alone be cultivated, the noble sentiments calculated for moral and mental improvement are overlooked.

Few persons are accustomed to see as many governesses as I do, and few may be able quickly to perceive what is wanting in a governess, to enable her to give her pupils an education suited to their natural dispositions, and to their station in life; therefore before I proceed in the development of my system of education, I must beg to give a rapid sketch of what appears to me adapted to the interest of all governesses.

The destiny of children, and the destiny of man are the same: childhood is a preparation to the fulfilment of duties which are to contribute to our physical and moral improvement or perfection; to render these duties less arduous, to facilitate their execution, they must be made habitual, and in the first chapter of this book, I have expressly said: "If right feelings have been cultivated in early age the work so happily commenced only requires to be continued.—"

The duty both of parents and governesses, is to surround children with all that can contribute to their improvement, and their happiness; but as all faculties are budding in the child, and as wants predominate, I think I have shewn that in a well directed education it was requisite early to develop sentiments which would tend to moral improvement; hence, the necessity of cultivating religious feelings which are of all others the most elevated, and of which children happily possess the precious instinct; religious feelings being developed, then follow filial piety, charity and benevolence which I have considered under the name of *Moral Feelings*.

I have insisted on the force of example, in the development of these sentiments, because children are more influenced by example, than by reasoning, and I am anxious to create a habit of virtue resulting from a sense of religion and feeling of charity: thus duties towards God and towards man, or sentiments of religion, and of charity have appeared, and still appear to me as the foundation of a rightly directed education.

Duties towards God are easily accomplished when the in-

fant soul has been elevated towards its maker, and not only do I disagree with Rousseau, but I loudly condemn this writer when he says: that religion is only suited to manhood, and wills that his pupil Emile should pass his childhood without being acquainted with the existence of God and of his own soul. Not to teach children that there is a God, is to run the risk of stifling all religious feelings, as a systematic father might stifle filial love by remaining far from his children, and being unknown to them. The primitive idea of God can only take root in a young and innocent heart, at an age when every thing makes an impression and nothing is forgotten. I have said and cannot too often repeat, that the love of God must be inculcated by example, that governesses who do not see God in Heaven, nor feel him in their hearts, are quite incapable of making religion loved. I have so strongly insisted on the force of example, in the cultivation of religious and moral sentiments that I fear I may be accused of repetition.

In fact what I have principally confined my observations to, and what will probably distinguish my views on education, from all that has been written in England on the same subject during the last fifty years, is that I have paid but little attention to external forms: but have entirely devoted myself to the infant soul, to which I desire governesses to address themselves in a thousand different ways. I would that children breathe religion as they breathe air, and that from the earliest age it should be one of their most intimate convictions, one of their deepest affections; I will not that religion should be taught or acquired as a lesson, but that it should be the daily food of the infant soul.

Newton, who lowly bent his head whenever the name of God was pronounced in his presence, Newton, would though silent, have led youth to a love of religion. Newton taught by example; it is the real mode of teaching and the only one that can produce beneficial results. As young children are spoken to when they cannot understand what is said, and before they can imitate the voices they hear, I have insis-

ted that from their early age they should know there is a God, that they have a soul, and that religious and moral sentiments should be cultivated in children long before they can be taught by reason the existence of God, of the soul, and the nature of moral feelings and principles.

In all early education, I wish to create *precedents*, or good beginnings, and I have strenuously sought to develop in children the seeds of the noblest feelings, and most elevated sentiments; convinced that habits founded on instinct, feelings, and innate faculties are alone durable.

Religious and moral sentiments have been studied, yet have I not spoken of duties, I desire that children should be led to fulfil their religious and moral duties by cultivating the qualities of the soul, and by making them feel and understand the beauty of those elevated sentiments, which are the finest in human nature.

Bring up a child by the heart, have I often said, imitate the model furnished us by nature, that is the affectionate and patient mother, and as education progresses the system must be developed: children should learn that they bear within them a monitor, an angel who approves what is right and condemns what is wrong. Children must know that they have a soul, a conscience; they must in fact understand their double nature; but, on what are this soul, this conscience exercised? on good or moral evil. Thus in my system of education which differs so materially from that of Mrs. Hannah More, Miss Edgeworth, Miss Hamilton, and many other writers, children early begin to know themselves, and gradually understand that they have an *inward monitor* who leads them to do well, that they must listen to this monitor who disapproves disorder and evil, and that material or moral wickedness destroys the order established by the Almighty. If I return to what I have already said, it is because I desire to be well understood, so that my system of education may be successfully applied.

It is when children advance in age, and begin to acquire independence of thought and action, that it is necessary to reveal

to them the internal principle which is to guide them through life; to teach them to know good from evil, and make them acquainted with their destiny and their duties.

Our duties originate in our destiny; the destiny of man revealed by religion, and confirmed by the history of nations, and by our own conscience is perfection—Be ye *perfect even as your heavenly father is perfect.*—Be ye worthy of your heavenly father. In the gospel this thought is expressed in various ways, and the perfection of mankind is continually adverted to in the holy scriptures.

Moral is but the science of our duties; it teaches us to direct all our faculties towards the accomplishment of these duties. Duty supposes a law that must be fulfilled, and the possibility of conforming to this law.

To understand our duties, the Almighty endowed us with intellect, to accomplish these duties God gave us will or in other terms liberty.

The first thing children should be taught after they are able to form correct notions of right and wrong, and when they can understand the nature of their duties, is the series of these duties. In the system of education to which I am partial, children must be early made to understand that they have a conscience, which counsels them to do good, and to accomplish their duties. This instinct of right, of moral good, existed in all times, and in all nations; human duties are everywhere known; there is no country in which it is considered right to be ungrateful to our benefactors, to injure the man who offers us bread, to calumniate, or assassinate our neighbours. In fact the uniformity of the law of duty attests its origin, which is from God.

The duties of man may be classed in three separate divisions, our duties towards God who created us, towards men our brethren, and our duties towards ourselves. I have initiated children to the two first class of duties, by the development of religious feelings, and charity or sentiment of benevolence. I must now conclude this rapid sketch by the duties of man as they should be taught to children.

Who would presume to say, that the holy work of man's improvement could be commenced too early? Do we not hope to see the child reach man's estate, and is not the child to man as the bud is to the flower? Is it to be supposed, that any child will be developed according to its instinct of perfection, if bad habits, or vices are allowed to take root in the young heart? Can we expect to see a rose come out in full bloom, if a worm feeds on the bud?

As early as possible, reveal to a child the existence of its soul, let it be influenced by that soul, and guided by its noble impulse; hitherto, the great object seems to have been to render children more animal than spiritual, while all should tend to give superiority to the angelic, rather than to the animal nature.

Let a child learn to listen to that voice, which leads it to understand and feel its existence. Let a child know that there is a moral good, a moral beauty, that there are duties independent of worldly interpretations, and that our destiny is to become perfect. It is by listening to conscience which harmonizes with all the truths, and beauties of religion, it is in doing what is right, just, and good, it is in improving our double nature that we perform the duties commanded by the Almighty in return for our existence.

I have insisted on the development of religious and moral sentiments, or on the basis of our duties towards God, and towards men, and must now proceed to the duties of man towards himself, in order to conclude the system that I present as an essay on moral education, to which I have devoted the best years of my life.

Children having few social connexions, their duties towards others are naturally confined, love God above all things, and thy neighbour as thyself, are the two sentiments to be early inculcated; at a later period, these principles will be strengthened by intellect and reason.

The duties of children, and of men towards themselves, are divided into duties of the body, and duties of the soul.

The duties of the body may be classed into duty of self-

preservation, and duty of physical improvement, but of this latter subject I am unable to treat.

My classification of the duties of the soul, is not similar to that established and generally received, but I do not give my system as superior to any other, I merely give it as my own, and experience authorizes me to believe, not only that it is applicable, but that it contributes to the happiness of children, to that of governesses, and I hope it may eventually tend to benefit society at large.

I must admit that in beginning this work, I did not foresee, the extent of the development it required, yet have I long reflected on this system; it is pleasing to my mind, and dear to my heart. As I proceed, I feel that I am not mistress of the subject, but that the subject wholly engrosses me; I must allow that I delight in being influenced by so fine and noble a theme, and in being directed by my conscience, this internal voice which I desire to reveal to all children, and which henceforward will I trust greatly influence their future life.

Rousseau, says that "his pupil Emile, was eighteen and knew not that he had a soul," the admission is awful, the child thus brought up, runs the risk of ever being ignorant of this sublime truth.

The duties of the soul, are gratitude *towards God*, justice towards man, respect, and submission to divine, and human laws, obedience, self-respect or dignity, modesty, veracity, firmness, prudence, industry, order. I shall later on indicate the benefit to be derived from rewards and punishments. I here only allude to some of my former observations, in order to shew that all I write on moral education forms part of a preconceived plan. The development of intellectual faculties, appertains to the duties of the soul, and will be duly treated of. I have now given a sketch of the mode of education I desire to see adopted.

In the education of children, the great object of governesses should be the same as Providence has assigned to man, that is perfection, in fact to become as much as possible worthy of

God; this object has the advantage of contributing to the happiness of individuals in this world and in the world to come. It would be vain to say that the child's destiny differs from that of man, as all tends to prove that the life of the adult is but a continuation of infancy. What chiefly distinguishes my system of education from that of most writers on the same subject, is that I place my hopes in the development of instinctive and innate faculties, and that I am ever desirous to develop in the infant soul, the love of God, and of mankind, and the love of the beautiful and true.

In the opinion of many, to educate a child is to correct its vices and evil propensities, as though they necessarily predominated in the infant soul; according to my views we have not young criminals to reform, but we have rather to develop the seeds of good qualities; in the generality of cases, there is a kind of equilibrium between good and evil propensities in children, and the task of education is to give preponderance to the good, so that the evil may have less influence. In the first point of view, which I do not advocate, unrelenting severity is indispensable, while in the second, kindness, benevolence, and all social feelings, are brought into action.

I have the pleasing conviction that I shall be understood by mothers, and governesses, and that those who adopt my system, will find the child whose soul is filled with elevated sentiments, has little room for bad propensities; that child is docile and happy, and renders those around it so much so, that severity is useless. To bring up a child by fear and punishments, is to debase it, by acting principally on bodily sensations.

To bring up a child by the medium of love, sympathy and reason, is to act on its soul, its mind, its conscience, the noblest parts of human nature; it is in fact appealing to angels, to intellectual beings imprisoned in the human frame, and requiring aid and support to govern this body during the time of probation, before they return to the bosom of the Almighty from whence they sprung.

ON DUTIES TOWARDS GOD.

View religious hommage as a natural expression of gratitude to the supreme being for all his goodness.
BLAIR.

Our first duties, and those which can on no account be dispensed with, are our duties towards God: this fact led a celebrated moralist to say that, what was to be the object of man's thoughts during life, should also in childhood be the object of his education. There is no period in life in which a man ceases to be under an obligation to his Maker for all the mercies he receives; consequently, there is no period in which it is not his duty to acknowledge these mercies and to be thankful for them. The thought of God is undoubtedly that which most elevates the heart and mind: the love of God, as revealed by nature, and by God's own word, is of all sentiments the most pure, and that which most facilitates the accomplishment of our duties towards him, and towards mankind. On reading the sublime truths contained in the Bible, we are struck by the miracles performed by the Almighty in favor of his chosen people, and it is there made evident that what brought celestial wrath on the said people, was their forgetfulness of God, of his gifts, of his mercies, in fact their ingratitude.

The knowledge of God properly revealed to children, should elevate their young hearts and minds, the letters of his name alone do not represent him: the idea of the supreme Being when rightly conceived must call forth sentiments of love, confidence, deep respect, and gratitude which form worship.

When a child has the conscience, the knowledge of its own existence, and understands its double nature, when it has learnt to listen to its soul, it soon understands that the thought, the sentiment, in fact the soul or angel that guides it, comes not from itself, but it recognizes a parent mind, an original intelligence from whom is borrowed the principle of thought, and activity which is in use. If the child be old

enough to observe, it sees so great a number and variety of creatures endowed with a nature in harmony with their destination, these same creatures supporting, and supported by each other, all sustained by a common order of things, and shewing different degrees of happiness according to their respective faculties, that it is naturally and necessarily led up to the father of so numerous an offspring, the fountain of such wide-spread happiness.

But the idea of God as it should be understood, cannot be taught by reason alone, the ancient philosophers who represent all the efforts of unassisted reason have admitted the unity of God, but said not what he was; enlightened by revelation we conceive God to be before all, above all, greater than all; he is shewn to us in the Bible, clothed in the full power of beauty and perfection; and we there apply to him the glorious appellation of Creator, Preserver, Benefactor, supreme Lord, and law-giver of all rational and intelligent creatures.

When the idea of God is properly conveyed to children, the native propensities of mind to reverence whatever is great and wonderful in nature finds a proper object of hommage in him who spreads out the Heavens, and the earth, and who sustains and governs the whole. The admiration of beauty, the love of order, and the complacency we feel in goodness, must rise to the highest pitch when they unite in him who is the sum and source of all perfection.

Our affections depend on our opinions, if we believe perfect goodness to be the character of the supreme Being, and that he loves those who resemble him most, the hommage paid him will be rational and sublime. True faith in the divine character and administration is generally the consequence of a virtuous state of mind; the christian who is habitually good, feels the love of order, of beauty, of goodness in the strongest degree, and cannot therefore be insensible to those emanations of them which appear in all the works of God, nor help loving this supreme source and model. He cannot but think that he who has poured such beauty and goodness over all his works, must himself delight in

beauty and goodness, and that what he delights in must be amiable and happy.

God being considered as our supreme Guardian, our Benefactor, who loves his creatures tenderly, and more particularly those who are good and virtuous: what confidence must it not inspire to those who love what is right, what encouragement to the love and practice of virtue.

Gratitude for the goodness of God, as I have already said, is decidedly one of the most necessary virtues, and unfortunately it is one of those to which moralists have devoted the least attention. Pagans themselves felt the excess of man's ingratitude to his Creator, it is to guard us against this ingratitude that in the books of the Old Testament we are continually reminded of the gifts of God in the order of nature; most of the psalms of David express thanks for the goodness and bounty of the Creator. Moses and the Prophets were filled with gratitude when they thought of the graciousness of God to their people, and they ceased not to reproach the Jews with their ingratitude.

Were God shewn to children as he is in his relation to man, if their attention was drawn to his great goodness and mercy, it would kindle in their young hearts a sentiment of gratitude; but children like men, consider the gifts of the Almighty as their right, and are more inclined to murmur and complain than to be thankful.

Gratitude is the recollection of a kindness accompanied by a desire to repay this kindness, it is one of the most noble, one of the most elevated sentiments in human nature, it depends on a certain superiority of mind, and is the indication of moral sense.

God is too independent in his nature to require our thanks, but God having given to man a moral sense, and this moral sense being intended to serve us as a guide, gratitude is, according to the moral sense, the only means of returning thanks to God for his mercy to us.

Gratitude is an act of justice, it is not merely an imaginary sentiment resulting from education. The principle or seeds

exist in the young heart, the work of education is to develop them. It is undoubtedly a great error not to cultivate the feeling of gratitude; were governesses to pay due attention to this subject, children would not suppose they were naturally entitled to all the comforts they enjoy; were they led to be grateful to their God, they would also be grateful to their benefactors on earth, so that the accomplishment of duties towards God, which are but acts of gratitude would materially contribute to the accomplishment of duties towards men.

Ingratitude is a vice of the heart, an infirmity of the soul; it is a *lasting* injustice towards our benefactors. If this vice be made manifest in early age, what care should be taken to extirpate it, and to develop feelings of gratitude? How many parents relations, friends, and benefactors have suffered, and still suffer bitterly, from the effects of ingratitude? How often has the absence of gratitude towards a benefactor paralized the hand ready to give to those in distress?

In my opinion, the sentiment of gratitude towards God, which is one of our first and most peremptory duties, is that which most contributes to the happiness of families, of society, and to the perfection of the individual.

I have already said that the sentiments of the heart were regulated by the opinions of the mind; and feelings of gratitude towards God will, in a great measure, depend on the manner in which the existence and greatness of God has been revealed to children. A person of pure heart and well regulated mind, will always feel grateful for a benefit conferred; and, is it possible, that God, to whom we owe our life, our health, and all the blessings by which we are surrounded, should have no claims to our gratitude: nothing can free us from this duty to our Maker; for divine justice cannot pardon faults that human justice does not overlook. It is, therefore, our bounden duty to render to the Almighty the hommage and thanks we owe to him.

In all ages, and in all nations, whatever may be the form

of worship, there is a hommage rendered to God, as an act of gratitude; religious sentiments deserve to be honoured, under whatever form they may be made manifest; we may pity the unenlightened, but if they adore God the motive of their worship commands respect.

Nature and the gospel reveal to us a *Creator*, but it is only by the medium of worship that the soul is elevated to its Maker; without this worship we should remain strangers to God, and indifferent to his perfections.

Prayer is the essence of worship,—it is the form of our hommage towards God. To pray, is to draw near to the Almighty; and he being the source of all goodness and perfection, it follows that both children and men are improved by prayer. This worship directed by an intelligent governess, or sensible mother, becomes a most useful instrument in forming children's character: gratitude towards those who tended them in infancy, mildness, docility, in fact, the most pleasing dispositions may be cultivated by the medium of prayer.

But children must be early made to understand and feel what they say in prayer; not only must the lips move, but the heart and intellect must be associated with the words. If a governess take due pains to teach her young pupil the Lord's Prayer, and make it understand its beauties in a manner suited to its youthful intelligence, whenever that child says its prayers, its heart and mind will be elevated, and necessarily improve.

In very early life long prayers are not desirable; the attentive powers not being sufficiently developed, the child soon becomes fatigued, and acquires a habit of praying carelessly. Children must not be led to expect that whatever they ask in prayer will be immediately granted. I would that they should be taught to place implicit confidence in the designs of the Almighty, who often leads us to good by means unknown to us. Again, I say to teach children to be grateful to God, is to lead them to do their duty towards their fellow creatures, for all is connected in morals

and religion, and no foundation is so solid as religious duties. "Piety," says Blair, "is the foundation of good morals, to be devoid of it argues a cold heart, destitute of some of the best affections which belong to youth."

Youth is the season of warm and generous emotions; the heart should then spontaneously rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness.

I cannot too often repeat, nor sufficiently regret that the feeling of gratitude is one of those most neglected in education, and yet the development of this noble sentiment would be for individuals, families, and society at large the greatest of all blessings.

Here I must again state, that I am most desirous that governesses should fully and clearly understand that habit precedes knowledge, and that knowledge must be conveyed as soon as the youthful intellect can admit it previously to which good habits should have been contracted. As children grow up, reasoning, and example will strengthen the right feelings already developed, the foundation of which should be the accomplishment of religious duties towards God. If a child observes its parents, or its governess, night and morning, thank God with reverence for the blessings they enjoy, that child will surely follow the good example it so constantly witnesses, and will be imbued with a sense of respect and gratitude to the Almighty.

It is essential that children should assist at public worship as soon as they are old enough to remain quiet; as they advance in life public worship will be found to produce the most beneficial effects, it penetrates into the infant soul, and presents to the mind the practice and example of gratitude. In the formation of religious and moral will, which should be the great end of all education, habits and example are most powerful. A conscientious and right-minded governess will always make her pupils begin the day by reading a chapter in the Bible, for there is in this sacred volume a

peculiar language not found elsewhere, the sublime simplicity of the style, the majesty of the figure, the candour and grace of the parables, captivate and soften the young heart; and every thing contained in the Bible leads us to be grateful to God for his mercies.

Ungrateful children, and ungrateful men, are mostly wanting in right feeling, because they are brought up to believe that every thing is their due, that they are entitled to the blessings they enjoy and the services they receive; and yet how limited are our rights. Our life, and all the goods we possess are given to us for some wise purpose. If we are rich, powerful, distinguished by genius or beauty, we have not merited these gifts of God, we have no right to them, consequently our gratitude should be the greater; and were governesses to take due care to cultivate this sentiment in their pupils, they would have less cause to complain of a want of a proper return for the services they have rendered.

I cannot too strongly condemn that egotism which isolates an individual in the midst of society. In the present times, the idea of right seems to be more powerful than that of duty; if there be any means of combating this tendency, it is undoubtedly by developing the feeling of gratitude, which feeling is a link of justice and love between man and the Almighty, and then between man and his fellow creatures.

Addison, whose mind was so pure, says, "that if gratitude exercised towards another naturally produces a very pleasing sensation in a grateful mind, it exalts the soul into rapture when it is employed on this great object of gratitude, on this beneficent being who has given us every thing we already possess, and from whom we expect every thing we yet hope for."

Addison took delight in translating sacred poetry, expressing gratitude, a sentiment so pleasing to his heart.

If persons of reflective minds will but observe where ingratitude prevails, they will find that it is common to those individuals who have received a superficial education, and to

children in whom moral sentiments and principles have not been duly cultivated.

Neglect of our duties towards God leads to ingratitude towards him. If governesses know not how to instil feelings of gratitude towards God, they are unable to teach children to be grateful to their parents, and to their fellow creatures; under these circumstances governesses must not be surprised at the disappointment they meet with when they have finished the education of their pupils.

Hitherto, in no system of education, has attention been paid to the necessity of cultivating the sentiment of gratitude; this omission is undoubtedly, a great error; it is a neglect of one of the sentiments which most contributes to the moral improvement of a child, and which most tends to the happiness of families, and to that of society in general.

I must conclude this chapter as I commenced it; for as there is no day, no instant, no hour, in which man ceases to be under an obligation to his maker, it is right, early to accustom a child to acknowledge the benefits it receives, and thus to combat that spirit of selfishness and ingratitude which debases both the heart and mind. In fact, the accomplishment of our duties towards God, resulting from gratitude, withdraws man from the dominion of self, elevates his heart towards his divine Creator, while it unites him to his fellow creatures, and to society. It must not be forgotten that moral and religious duties are in contradiction with physical instincts, the former are the source of all the virtues and generous actions which honour humanity; selfishness is the source of all vices and degrading passions. The task of religious and moral education is to develop the first, as tending to the happiness of children, of families, and of society, and to correct egotism and ingratitude, which engender evil inclinations and malevolent feelings.

DUTIES TOWARDS PARENTS.

L'enfant doit être imbu avec le lait de l'idée que l'autorité paternelle est sacrée.

I have endeavoured, in the preceding chapters, gradually to follow the progress of nature; I have shown how the affections and sentiments were at first manifested in children, and how the primitive seeds of perfection were implanted in the human heart by the hand of the Almighty. My aim has been, and still is, to make a complete work of education, that is to say, a work in which all parts should be connected, and of which the best feelings in human nature should be the basis. In my opinion, the systems wanting this foundation have no solidity; and I am convinced, that the individual, guided only by opinions, is constantly subjected to all the vicissitudes and variations of these opinions.

Affection is the earliest tie between a child and its mother, or those who rear it; this feeling, so universal, becomes, under judicious management, invaluable in infant education.

But while the affections are awakened, and that through their medium, the infant will may be guided, the youthful intelligence seeks exercise. It is then that the early rays of this intelligence require to be rightly directed, and that the first impressions by which a young heart may be moved, and a young soul enlightened, should be carefully watched; then all that is beautiful, all that is great and noble in nature, will be in perfect harmony with the system of education I desire to see adopted.

The heavens relate the glory of God, and God is revealed to children in a natural and logical manner, for the idea of God springs from the view of his beautiful works: the child is agreeably struck by the cheering warmth of the sun, by the brilliancy of the stars, and all the riches of nature. The infant heart is easily directed towards the supreme being, who is greater than all these wonders, and its affection and reverence for this universal benefactor, originate and are culti-

vated without trouble. These are the seeds of a religious education, and the development of religious sentiments which become the basis of duties towards God.

But while the seeds of religious feelings are cultivated, filial affection must also be developed, and children taught to appreciate the blessings by which they are surrounded. If allowed to believe that they have a right to these blessings, if the young heart be not trained to gratitude, there can be no filial piety, no social virtues.

I have been anxious, that in early age children should be guided by the heart, by sympathy, because it is this feeling which has most power on their tender organization. To please those it loves, constitutes a child's first idea of good; to displease them constitutes its first notion of evil. The desire to please its mother, its governess, its superiors, should lead to the elevated idea of duty, to obedience, which is a child's first and principal duty. Affection, sympathy, and all elevated sentiments, eminently tending to the perfection of the individual, to the happiness of families, will, in children lead to the practice of obedience; by its medium the innate and powerful instinct of independence may be subdued.

Notwithstanding, that instinct of independence of which man is sometimes so proud, he must ever submit to a superior power, his own caprice can never be his sole law. When a child, he must bend to his parents and preceptors, to those, in fact, who are placed directly above him. Obedience does not rest there : man, he must submit to the laws of his country, to the habits of society; so that obedience in children is but the first step to the accomplishment of the series of duties, commanded by divine and human laws.

The destiny of woman is to obey, not only on account of her weakness of constitution, but as the result of the order established by the Almighty. Education is but the apprenticeship of life, and woman's life being characterized by a species of continual dependence, she should be early accus-

tomed to master her own will, and to submit to laws which *duty* commands.

A child must from its infancy be led to feel that there is something sacred in the will of its parents: but in order to strengthen this feeling, parents themselves must bestow due care and attention on the education of their children.

The first notion children have of duty towards their parents, originates in the kindness and protection they receive; but what idea can they form of this protection when parents appear almost strangers to the education of their own offspring.

A child who sees its parents surrounded by numerous servants, ready at all times to attend to their orders, necessarily conceives a feeling of respect for the power that commands, and the child will at first bend to this power: but a child overloaded with caresses, is alive to the partiality of which it is the object, and soon endeavours to evade obedience; if parents then yield, when obedience should be enforced, there is but little to hope for in the education of that child, the foundation is wanting, and nothing can compensate for that absence of authority, nor prove to a child the necessity of obedience.

All must harmonize in the great work of education, how often have I said it was a holy task, to be accomplished in a serious and sensible manner, and that governesses should be impressed with the conviction of the good or evil that must necessarily result from the mode in which they perform the duty they undertake.

A very great error in private education, is to suppose that children are only to be educated during the hours they pass in the school room. This opinion leads to the supposition that the time spent in improvement is only suited to childhood, and that all relating to the school room can have no connection with what passes in society.—In this species of education children are completely misunderstood, their lives are divided in two different parts, while all should be connected: it then too often happens that on entering into

society the examples there seen, and the impressions resulting from these examples, destroy the effects of the education received.

Children are destined to be men, and if I do not wish them to be initiated too early in the acts of social life, yet a child must not be allowed to suppose that there are two sorts of duties, two sorts of moral.

In childhood, as in later life, all may tend to instruction, and to education; from our earliest age, to the last day of our existence, we are always learning, and our home and the society in which we live, are the great schools in which useful lessons may be acquired.

Parents should therefore feel and understand that they have a serious part to perform in the education of their children, and that an act of judicious authority made in conjunction with the wishes of a sensible governess, conduces more to the real benefit of children, than over indulgence and incessant repetitions which are mostly unheeded.

In the system of education, which I advocate all is connected; I follow the course of nature, which brings the affections into action, before the reasoning powers are developed, and as parental authority is the representation of the authority of God on earth; in order that education may be complete and harmonize in all its parts, this parental authority must be used to support the acts and regulations of the governess, to whose care children are confided.

The principle of obedience as well as that of duty, results from blessings received, the word duty signifies obligation. Obedience is a moral obligation, but as the idea of duty supposes knowledge beyond the infant powers, children must be led to obedience by affection, sympathy, and gratitude, and thus imperceptibly advance in moral improvement, being encouraged by firmness, blended with mildness.

Unprotected, what is a child? Born weak and helpless, it requires continual care, it feels long before it knows, it receives impressions long before it discerns, and is aware of its dependence though unable to analyse it. A child knows it

belongs to some one, and receives orders from its parents without astonishment; but were a stranger to attempt to control it, much surprise would be created in the young mind. The idea of duty is therefore an idea of which the seeds exist in the infant soul, as well as the seeds of religious feeling. The child feels its dependence long before it has acquired a knowledge of it by experience; it yields to its nurse rather to please than from a sense of submission; for it does not yet understand the power of authority.

Parents must carefully watch over all the natural qualities that are to be developed by education. Paternal authority is the child's conscience, and paternal authority is also its providence. It is the father, as head of the family, who should give laws to his children, and sanction the rules laid down by those who are entrusted with that sacred charge; but, as in the present times female education is mostly under the direction of the mother, she must possess the authority requisite in all education. Her sympathy and judgment are then called into action; but here is the danger to be feared, if a mother be guided more by her heart than her reason, if her affection predominate, if she yield where she should command, if her authority be not respected, she will be to her child as a toy, and under these circumstances the child will not know what is duty, nor what is obedience; and will not love its mother as a mother, but as an instrument to be used at will to satisfy its tastes or caprice. The child thus brought up can never be happy; the sacred duty of filial piety will appear difficult, for the child cannot esteem a weak parent over whom it has control.

The present and future happiness of children should be constantly in the thoughts of parents, and it must not be supposed that children are happy when allowed to indulge in caprice: indeed the happiness of children and men chiefly depends on their hearts and minds being well regulated, and their passions being under due subjection. Children scarcely leave the parental roof ere they meet with obsta-

cles of all kinds, and it is thus that they suffer from the live effects of an ill-directed education, and excess of parental indulgence.

Fearful of not being loved by their children, mothers too often have recourse to prayer to obtain what they require; but this conduct is in direct opposition to the laws of nature, and children thus brought up are not only strangers to feelings of gratitude, but ever insensible to a mother's kindness.

Parents should never suffer any want of filial respect; it is the duty on which real love is founded, far more than on injudicious indulgence. Parents, by their conduct towards their children, either stifle or develop filial piety, the example of Ely the high priest, and the punishment that overtook his children is renewed every day, for the same causes produce the same consequences in all times and in all ages.

When education is the result of continual reflexion when parents consider the task as a serious duty, and place it on the high standing it deserves, owing to its results, both in this life and the life that is to come; they then feel and understand that the respect they require of their children does not diminish filial affection, but rather increases and purifies it. To look for respect and submission in children who have not been brought up to honour their parents, is to look for a harvest where wheat has not been sown, and to seek for results without causes.

All persons who have devoted their attention to the subject of education, must feel that it is an arduous and responsible task. To teach children to love virtue, to bring them up to be guided by moral sense, and the abstract thought of duty cannot be speedily effected; the foundation must be good habits contracted in childhood, and the development of those right feelings, the seeds of which exist in nearly every child.

Respect for what is honorable, noble, great, and benevolent, is a feeling common to most children, but there can be no respect for weak minded, vacillating mothers, ignorant of their own duties, inconsistent in their actions, and injudi-

cious in using their authority. If a child does not respect its mother, she has no power to enforce what is right, and can only encourage instead of correcting its failings.

Children in whom filial piety has been duly cultivated and encouraged, seek to please and imitate their parents during life, and when they are no longer of this world, these children endeavour to become their substitutes on earth, they love what their parents have loved, and protect what their parents have protected. "I love," said Montaigne, "to follow my father's example, to be guided by his rules; if I could do better, for his sake I should rejoice, I am glad that his will still influences me, God forbid that I should lose any opportunity of shewing a respect to the memory of so good a father."

The chief object of education is to cover children with the shield of Minerva, and thus prepare them for the time in which they will be deprived of their natural protectors, and of parental care. To honour our ancestors is to bring their virtues and noble qualities down to posterity, that is true nobility. To teach children respect towards their parents, is to develop and strengthen in their young minds sentiments which may conduce to their happiness through life. I consider parental authority as the representation of the will of the Almighty, I would that children should ever desire the approbation of their parents, and that this approbation should be the motive of children's actions; thus by the qualities of the heart I would lead them to fulfil the duties of filial piety, and to be obedient to governesses who are the chosen representatives of their parents.

I do not know any situation in life more arduous than that of a governess who has the direction of children not accustomed to respect and obey their parents, and to submit to their superiors; disobedient children, are as vessels without a pilot and a helm; inexperienced and ignorant, their every act is fraught with peril, and thus through the blind affection of their natural protectors, they are continually exposed to danger. As to children not educated according to the principles

I advocate, if they have been taught obedience and submission to parental authority, there is yet reason to hope that the heart and mind may receive a good education through the medium of obedience; but if to the want of sympathetic and affectionate feelings, if to the want of moral qualities, insubordination and indocility be joined, little good can be expected from the education of such children, and as they advance in life they will probably bring misery on themselves and on their parents. While, if on the contrary the system I advocate be adopted, which system consists in the development and cultivation of religious and moral feelings, and if a child be early accustomed to obedience that child will be well educated, and by the medium of obedience it will be alive to the most noble ideas and elevated feelings, and prove a good daughter, an exemplary wife and an excellent mother.

OBEDIENCE.

"Le proverbe dit, ne donnez pas une épée à un enfant, et moi je dirai, n'accordez pas d'autorité à un homme sans instruction."

PLUTARQUE.

I have already said that when unfortunately the early education of a child had been neglected or mis-directed, much good might still be done for that child if it were docile and obedient, for obedience is most undoubtedly the instrument by means of which good habits may be contracted, and right principles inculcated.

Where there is no obedience there is no discipline, and when discipline is wanting, instruction and education will be imperfect, and the results unsatisfactory. Miss Hamilton very justly remarked, that the duty of obedience was the only duty little children could understand; this obedience will only be exercised towards those who are placed in authority over them, and who, by means of judicious kindness and constant attention, make them feel the necessity and propriety of bending their youthful will to the wishes of their superiors.

I have also said that children soon felt that they belonged to some one, and that they must yield to the wishes of their natural protectors. Obedience, therefore, is an innate feeling which parents should never fail to cultivate, and which would always exist if this source of happiness were not interrupted by the mistaken fondness of parents, and the absence of judgment in the guidance of children. Rousseau was of opinion that obedience was to be inculcated by rigorous means, I would rather that it should be the result of sympathy, for I am convinced that in education much more good may be effected by affection than by severity. Obedience is an innate feeling; it invariably exists in all children, until destroyed by injudicious parents. Love engenders obedience, and by the medium of love it is cultivated, but if

parents live away from their children, or are indifferent to their welfare, and confide them to the care of strangers, the feeling of sympathy established by nature is then weakened or destroyed, and obedience is not developed.

The necessity of yielding to a superior power is a fact so clear, says Madame Guizot, that to Rousseau and others it may have appeared as the best means of proving to children the reason why they should obey; but Rousseau never brought up any child, and those who write on education without experience, are mistaken when they consider the duty of obedience as the result of authority alone.

Observation proves that children submit rather to moral than to physical necessity. Every nurse must know that if violence be used with a child, it will resist; while it will bend to the look of a person it loves and respects. The child, therefore, knows how to obey, and, I repeat, yields rather to moral than to physical necessity. Sympathy is positively necessary to the child's existence; this feeling is awakened at its birth, and as soon as it can fix its eyes on its parent or its nurse the affections are brought into action, and social sympathy is called forth. If an infant be left alone, it cries not because it is alone, but because it requires kind looks. The child, therefore, will be submissive because it is born sociable, and if a child be influenced by a mere look, is it necessary that it should be made to suffer the effects of severity, while in this look, in this momentary interruption of affectionate intercourse, its sympathetic feelings are wounded? When Adam, on account of disobedience, no longer held communion with God, he, through remorse, hid himself, although the Almighty had not yet made him feel the weight of His displeasure. Thus we find in the Bible the moral necessity of obedience, and the duty of obedience existed before the force of authority was known. Adam had broken the links of the chain which bound him to his Maker, and Adam was alone. In the same manner the child, who through disobedience breaks the chain which binds him to his parents, if left alone will soon feel it has done wrong, and

an intimate sense of right and wrong will lead it to submit, and endeavour to be restored to favour. Thus can a child early learn from its mother, its governess, or its nurse, the duty of obedience; a smile will render it happy, a reproachful look affect it painfully; to please its parents will be its constant object, and to displease them will ever be a source of sorrow.

Maternal education, therefore, affords the elements of obedience; it indicates in what manner this sentiment originates, and is developed in children, and shows how it is to be cultivated; and I again return to what I have established as a principle, that in a rightly-directed education, the feelings should be early called into action. But if this species of education be the best; if parental authority and filial obedience are easy because they are natural, the same feeling does not exist between a governess and her pupils, parental authority being ordained by Providence, while the authority delegated to a stranger is established only by society.

A child does not easily understand this transfer of authority; it knows that it belongs to its parents; but a governess is a stranger; yet if she be endowed with high moral worth, and intellectual powers suited to the situation she holds, she will feel that the most certain means of making her pupils docile and obedient is, by her own propriety of conduct, to command their esteem; but as this esteem cannot be felt for a stranger, much will depend on the assistance given by parents, and the manner in which they conduct themselves towards a governess. In families where it is the custom to speak lightly of governesses in the presence of children, and where rank and fortune are alone considered, it will be very difficult to enforce obedience; then again, when children have not been taught to obey their parents, they will not understand the propriety of bending to the will of a stranger, so that the authority of a governess must in a great measure depend on the family she enters; for, authority in a governess seems tyranny if not seconded by parents, and constant annoy-

ances and disappointment are the necessary results of mismanagement in education.

Rousseau was of opinion that no duty should be required of children until they understood the different social relations on which duties were founded. With strangers there may be a certain degree of truth in this statement, but certainly not as regards parents, for in education the course of nature must be followed, and nature brings the affections into action long before the reasoning powers.

I could never be an advocate for severity towards children, it destroys their independence of character, and spoils their dispositions; children feel their weakness, and yield not from conviction, but from necessity: they do not feel they have done wrong, they only reflect on what appears to them injustice. The study of history shows that the nations which have reached the highest degree of civilization and power, are those which enjoyed the most liberty What occurs to men occurs also to children: make them yield to force; if they be weak characters, degradation ensues; if they be energetic, they will become hypocrites, and the period of their education will be to them a calamity instead of a blessing. There will be no dignity of character, no elevation of mind; dissimulation and hypocrisy will be the leading features in persons thus injudiciously guided in their early years.

I have never yet met with children brought up severely who had derived advantage from their education; a governess who is unnecessarily severe is not calculated for the situation she holds; a governess, wanting in conduct and ability, never commands that esteem which can alone ensure the respect necessary to enforce obedience. She will, therefore, be continually annoyed at finding her commands unheeded; sometimes she will be weak, and, by prayers and entreaties, endeavour to persuade her pupils to listen to her orders; at other times, she will give way to the excess of temper caused by their disobedience, and strike the children she had promised to direct, improve, and love.

I would that parental authority should be the leading principle in education, and the thought of the satisfaction and pleasure parents derive from the well-being of their children, should be ever present; but an appeal should seldom be made to parents, for a governess must have within herself the power of commanding the respect and submission of her pupils; to attain this end she must be esteemed and loved.

The duty of obedience cannot suddenly spring forth, it must be the result of an early religious education, of the feelings of piety and gratitude which have been developed, and as all virtues are connected, the child, who has been taught to understand its duties towards God and towards its parents, will necessarily understand the duty of obedience.

But if a governess should be placed with children who do not possess the elements of a good early education, what plan is she to pursue, how is she to obtain from her pupils that docility or obedience without which there is no hope of moral or intellectual improvement? Again, I say, she must follow the example offered by nature, she must imitate the affectionate mother who devotes her life to her children without expecting any return; she must, in fact, obtain an influence over her pupils by sympathy and love.

The degree of obedience paid to a governess depends much on her conduct when entering a family. It is difficult to conceive how strongly the observing powers are developed in some children, and these powers are brought into full action in order to judge a *new* governess. First impressions are very forcible, and as children are disposed to love and esteem those they admire, a governess's first care should be to command respect, not by severity, but by dignity of manner, combined with affability and firmness of mind. This point gained, she must then study the dispositions of her pupils, and however different may be the disposition of each child, yet must they all be led to obedience.

To bring children up well, the respect due to them must never be forgotten. There is nothing in the world so ele-

vated as *self*, nothing so indescribable; it is the deepest of all feelings, it is the principle of our sympathies and of our antipathies, of all that is elevated and noble, of all that is low and mean, of all that is strong and weak, of all that is deep and superficial in man.

Weak-minded persons, who may be formed to any mould, have very little character: they are born to imitate others, and the greater part of mankind is thus constituted; but if among children, there be one possessing originality and strength of mind, that child must be studied, and may be made useful as an example or leader in the education of the others. It is astonishing how easy the great work of education becomes when a happy influence is obtained over the young mind; a knowledge of the human character is not easily acquired; but this knowledge in a governess indicates great powers of reflection and observation. If, fortunately for parents and children, a governess does understand the disposition of her pupils, she will soon find that the right means of enforcing obedience is to make a child yield to its *own will*, and the problem then to be solved by a governess is not to subject the infant's will to caprice, but to give that child a *will to do what is right.*

By enlightening the mind of a child, by directing its thoughts towards what is right and just, submission to duty rather than to power is easily obtained; obedience will then have a higher character; it will be more pure and more moral; the child will understand that it submits not to another human being, but to a general law established by the Almighty, which law every one must obey.

Obedience founded on restraint can but make slaves; obedience founded on affection, esteem, and confidence in those who command, is one of the great levers of moral and intellectual education.

Obedience in children depends much on the dignity of character of their governesses. I do not mean that a governess is to be harsh and severe, but I would that she should never allow her pupils to forget the deference they owe to

those who are placed in authority over them; words will not suffice to attain this object; great consistency on the part of the governess, firmness blended with mildness, and a decided tone of voice, greatly tend to enforce obedience, while weakness and indecision can never obtain it. Persons of vaccillating, pusillanimous, and nervous characters, are totally unfit to have the guidance of youth; they know not how to command what is right, nor to forbid what is wrong; they are as a toy in the hands of their pupils, to be disposed of at their will and caprice.

A governess who gives way to her feelings, allows herself to be irritated, and endeavours to command her pupils by harsh words, and roughness of manner will never render them obedient; many children would boast of putting their governess in a passion, but they would not esteem, respect, or obey her. Self-possession in those who have the care of youth, is a virtue continually brought into action, and that cannot under any circumstances be dispensed with. The governess who leaves no duty unheeded, who knows how to engage the affections of her pupils who commands their esteem, while she gains their love and confidence, will find no difficulty in making them docile and obedient.

But, as I have before said, a knowledge of the character of the child to be educated is essential. It would be vain to attempt to make some children yield; they may have paroxysms of resistance, which may be termed infantine madness; all punishments prove useless; the child may be placed in solitude, deprived of food, it feels its weakness, yet will not obey. I once knew a lovely little creature, the pride and delight of its parents, its only fault was obstinacy; being sent for to dessert, at a large dinner party, its father desired it to sing; the little girl refused; the father was irritated, sent the child out of the room, and ordered it to be put to bed. The next morning the child was brought in the breakfast-room, and the father, after reasoning some time on the sin of disobedience, asked for the song; the child refused, and was whipped; before the dinner hour again, called

down, and told to sing, but it was useless, the child said she would not do so, and though generally much in awe of her father, yet she seemed on this occasion to brave him. Dry bread and water were ordered for her repast; she ate the bread, and drank the water, but did not sing. The parent resolved to persevere in what he thought his duty, had the child again brought to dessert, and desired the song might be sung, but it was in vain; punishment was again had recourse to but without effect; and the mother, who had suffered during the three days perhaps more than her child, and who was averse to the severity exercised, undertook to bend this youthful will, with the consent of the father, who, though he deplored his child's obstinacy, yet could not subdue it.

The following morning the affectionate mother taking the child on her lap, told her a story about two children, the one who was dutiful and obedient, and who always did as she was told; the other, who was naughty and obstinate, and who did not attend to her papa's commands: and which will you be, my child, said the fond mother, anxiously waiting for an answer, which was to restore the young culprit to the good graces of her father. "I will be the naughty girl, and not sing the song," was the decided reply.

How much matter for consideration does this fact offer to parents and governesses. Is it not more judicious with children thus inclined, to avoid these dangerous extremes, dangerous inasmuch as they shew the power of resistance, and the total inability, in some instances, to enforce compliance.

No one can feel more than I do the difficulty of the subject of which I treat; but I am convinced that obedience will result from consistency and sympathy. When a child has erred, make it feel that it has done wrong, and that the sorrow you experience is not the result of its want of respect towards you individually, but that you grieve to see a child you love deviate from the path of duty; an appeal to the infant heart is seldom made in vain.

OBEDIENCE A MORAL DUTY.

Celui qui obéit à la raison obéit à Dieu.

The object of education being to elevate man to the highest degree of morality, all that relates to education should tend to the same end. I have been anxious to shew that the most certain method of ensuring success in this great work, was to cultivate the innate affections and sentiments, and to make these affections and sentiments the basis of education.

Opinions and ideas are greatly influenced by age, circumstances and interests; but the affections have a deeper root in the human organisation, and are consequently less changeable: it can never be said that a man will act to-morrow according to his opinions of to day, but it is certain that he will act according to his disposition, which is but the combination of his feelings and sentiments. Those interested in the subject of education, and who are in the habit of observing, will find that, as children advance towards manhood, they are influenced much more by their feelings than by their opinions, by their taste and inclination rather than by the instruction they have received.

In the systems of education hitherto adopted, great pains have been taken to inculcate ideas and principles, good in themselves, it is true, but not corresponding with the inclinations of children; thus is a separation established between the natural and the acquired influence. In the system of education I advocate, I consider the affections and sentiments as the basis of all education. I desire that the seeds of the noble qualities implanted in the human heart by the hand of the Almighty be duly sought and rightly cultivated, and I would also, that the formation of character be founded on the individuality of children.

Affectionate feelings exist in all children, these feelings are the result of kindness; affection is the first tie between a mother and her child: as soon as perception, reason

and judgment, are developed, the child may become acquainted with the intimate sense that God has bestowed on us as a rule of moral action; as I have already said, the existence of conscience should be revealed in early life, and the power of this monitor, of this intimate counsellor, acknowledged by all religions and all philosophers, must be developed. In no system of education have I found attention given to the development of conscience, yet conscience should be our guide through life. Regulus was influenced by his conscience in returning to Carthage, where torments and death awaited him; Socrates listened to the voice of conscience when, through respect for the laws, he refused to escape from prison; Aristides rejected the proposal of Themistocles, though it would have been beneficial to his country; Fabricius looked with horror at the proposition of the physician who offered to poison Pyrrhus, so formidable an enemy to the Romans. Each and all of these great men were influenced by their conscience, that voice which the Almighty has implanted in the hearts of all human beings, known even to Pagans, though more cultivated by the medium of Christianity.

In education nothing appears to me so beautiful as the development and cultivation of conscience, which is the sense of the just and unjust, of the right and the wrong, of the beautiful and the good. This intimate sense having once acquired a preponderance in the actions of children, education becomes comparatively easy, and the resources obtained from the cultivation of conscience, of this moral guide, being applied to obedience, submission naturally ensues.

He who yields to reason, says Plutarch, yields to the will of God. Conscience cannot revolt against reason without revolting against itself; but if parents and governesses expect to meet with obedience, they must be consistent and just, for justice is the basis of all precept; and justice, and reason confer on precept the character of duty. As children know, in the first instance, whether a command be just or not, the governess alone who has acquired the confidence and

esteem of her pupils, who is ever judicious, just and consistent in all her actions, may expect obedience.

If parents easily obtain obedience, it is because they are constantly influenced by a desire to promote their children's welfare, and that, accustomed to be guided by the wisdom of the affectionate parents who contribute so largely to their happiness, they cheerfully submit to their wishes.

In the preceding chapter, I have taken an epigraph from Plutarch, which epigraph now finds its application: "*N'accordez pas d'autorité à un homme sans instruction.*" What good, indeed, can result from the authority given to an individual unable to make use of this authority for the improvement of those confided to his care. Authority in injudicious hands is as the frost on young plants, it causes them to wither and droop.

Obedience to be a virtue must be a willing and reflected act; very young children obey from habit or imitation, or from the influence of a stronger mind on a weaker; but when the sacred work of moral education has commenced, obedience resulting from habit will not alone suffice; for should this continue, it gives rise to apathy, indifference, and the abnegation of self, which too commonly exists, and forms that mass of individuals governed by prejudices, or by the caprice of those who may desire to influence them. In such individuals there can be no dignity, no firmness of mind; they are as reeds bending to the wind, and as a toy in the hands of the wicked. "Upon the emotion of self-reverence," says Kant, "every good sentiment and disposition may be grafted, and when a man dreads nothing so much as the risk of falling under his own contempt, and of finding himself sunk upon examination under the ban of self-condemnation of his own reason, then is such state and frame of mind the only and the best guard man can have within against the inroad of ignoble feelings."

It is principally with weak minds that obedience becomes dangerous, in the hands of ignorant or incompetent persons,

or on the sort of obedience required will depend the degradation or elevation of the youthful character.

Children of ordinary minds should be placed under the guidance of a governess whose every action, and every word, bear the stamp of reason and duty; weak children will then improve from imitation, and necessarily acquire good habits, which, to a certain degree, serve as a substitute for principles, mostly dependent on a strong and enlightened mind.

Obedience is generally the result of the impression made on the infant mind by the justice and wisdom which actuate superiors, and by their affectionate bearing towards the children placed under their care.

I repeat that consistency in a governess is indispensable; absence of justice and reason in one single act suffices to destroy the happy effects of the good that may have been already effected. A child will seldom submit to the orders of a governess who has been unjust. In the mind of this child, disobedience appears excusable towards the individual who, by her injustice, has violated the law of right; such is the fearful result of evil example. A child never submits with so much ease and grace as when bending to a common law. The child then seems on a level with its superiors; and this equality is pleasing to the youthful mind; but whatever may be the workings of this youthful mind, it would not dare to rebel against a law to which elder persons are in the habit of submitting.

Obedience, in many instances, must be an act of confidence, or prudence would be destroyed. Nature has wisely endowed the animal creation with an instinct that tends to their preservation; idiots alone are wanting in this natural feeling; obedience must not destroy prudence, but, as it is not possible to foresee what may occur; children must have implicit confidence in their governess, as no protection could be afforded to disobedient children. By the medium of obedience, prudence may be developed and encouraged, but then again much will depend on the reason and judgment of the governess; what would be the result of implicit obedience

to a governess wanting in prudence, who might expose her charge to danger? Therefore confidence in a governess must be the result of her own prudence and self-possession in the presence of her pupils; she must never command anything inconsistent with the strictest rules of justice, nor that admits of a dispute as to right and wrong, nor from which any accident might be likely to result. In fact, obedience to be moral, and tending to the improvement of children, must proceed from free will, in order not to destroy that strength of character so useful in all stages of life.

I have already said that the best means of rendering children obedient is to give them a will to do right; much good management on the part both of parents and governesses becomes necessary to effect this purpose, but this system would never succeed, unless under very able direction.

Children must submit to reason and conscience, for reason and conscience are rays of divine light. To submit to reason is to submit to God, and as it is impossible to prove that this principle is not true and just, it follows that the empire of reason is strengthened by the religious feelings instilled in the human heart, thus is the duty of obedience made holy.

A governess who understands the workings of the infant mind; will easily render her pupils obedient, because, she will prove to them that, in submitting to her commands, they yield to a higher power of which she is but the humble instrument.

Obedience brought into action merely to bend the infant will, may be injudiciously applied, in which case more harm than good will result: indeed the anecdote I have related in the former chapter is an evident proof of this fact.

It must be remembered that obedience is passive and active, and that passive obedience is more easily obtained than active obedience, as it is much less difficult for a child to abstain from the performance of an action than to effect it. I do not seek to explain, I merely desire to draw the attention of governesses to this subject, and to advise that children, who have not been trained to docility, be gradually led to it. It

is more judicious, in the first instance, to require passive than active obedience; I do not mean to say that children are averse to activity, as nothing is more natural to children; but in active obedience there is submission to a command, and then the activity necessary to follow the command. In these cases the child must obtain a double victory; indeed the activity of youth may, with due care and judicious management, be made a powerful incentive to virtue, as by its medium a child may be led to the performance of the most noble and most moral actions.

Activity is the life of a child; it sees those around it occupied, and it must also be employed; but grown up persons have an object in view whereas children appear to move and act for the pleasure of moving and acting, without knowing why or wherefore; but this activity is necessary to health and growth, and an intelligent governess will direct it to the advantage of the child. "Life," says Pestalozzi, "is all action; bring children forward, let them act, and thus teach them to live."

In order to keep a child in the right path and make it improve, give a good direction to its activity, an object to its will. The youthful will is under the command of a governess who has gained a right influence over her pupils; it is her province to turn it to their advantage; but this youthful will must be directed and controlled, not subdued. The activity and will seldom remain passive; it is therefore necessary to give them a good direction. All governesses, who have had experience, and take an interest in their pupils' welfare, feel the propriety and necessity of employing the activity natural to children, and not allowing them the opportunity of doing wrong, by instilling into their hearts a love of the good and beautiful, and destroying the inclination to do evil. In fact, activity being innate and very powerful in children, their education must be the means of employing this activity by the affections, feelings, principles, and actions resulting from the purest moral, which, as I have before said, is the moral of Christianity; there will then be neither time, opportunity,

nor taste for what is reprehensible. I agree with Montaigne, who observed that children should know how to do everything, *but only like to do what is right.* In fact, morality must be founded on sentiments and principles, not only on habits; the latter may prevent what is wrong, but the former improve and strengthen the judgment. I again urge that governesses should endeavour to instil into their pupils' minds exact notions of right and wrong, in order that they may listen to the voice of conscience, and that it may be to them as a guide.

The question of obedience naturally leads to that of of rewards and punishments; on this subject, I am of the same opinion as Kant, and I say with him, that there is something so holy and so sublime in morals, that they must not be brought to the common level of continual discipline. The great object of moral education, says the German philosopher, must tend to form the character. To be endowed with a strong mind is to be always ready to act on principle: the child begins by obeying commands; principles are also commands which man imposes on himself, and to which he willingly submits.

The restraint which accompanies obedience is therefore indispensable to moral improvement. The problem to be solved is to make children obedient, and, at the same time, to leave them in full possession of their liberty; and, in order to give a religious character to all the acts of life, let children feel that, in submitting to reason, they are submitting to God.

The time is now gone by in which the philosophy of Locke was hailed and admired; henceforward, the qualities *inherent* in the mind must be cultivated, developed, and improved. Know thyself, said the ancients, and know thy soul, which soul is represented in the revelation and in the holy Scriptures as a breath of the Divine Spirit. It must be admitted that the soul has faculties inherent to its nature, which faculties are exercised, not formed by external relations. The ideas of truth, of justice, of goodness, of God, need not be forced on the memory, as they exist in the human soul; and

as arts and sciences are rapidly advancing, as the wisdom of the ancient philosophers is, comparatively speaking, common to most individuals of the present age, why should not the great work of education follow the admirable progression of human improvement.

Let children be brought up by the medium of feelings and affections, let these feelings and affections be converted into principles, reveal to children the existence of their conscience, teach them to listen to this inward monitor, they will then learn to reflect in early life, which will always be an incalculable advantage. Let children also, according to the words of the Prophet, "Trust to their own soul;" let them be made acquainted with the true, the just, the beautiful, and let each child retain its individuality, which constitutes its own peculiar genius. Moreover, to render obedience essentially moral, it must be an act of free will, of submission to a rational and just command, in order not to destroy self-esteem, confidence, and prudence, thus causing the infant will to become in able hands a powerful means of turning youthful activity to good purposes. When the work has been thus happily commenced, it will be easily continued, and the child brought up in the principles I so earnestly advocate, will be an enlightened christian, and an exemplary woman.

MORAL DUTIES.

FRATERNAL LOVE.

Pour bien pratiquer envers tous les hommes la science divine de la charité, il faut en faire l'apprentissage en famille.—SILVIO PELLICO.

Brothers and sisters belong to each other, said a celebrated writer, since they derived life from the same source, and that their early affections, and early duties are of the same nature. After filial piety, brotherly love is the virtue to be most sedulously cultivated; and as all virtues are connected and dependent on each other, the practice of one virtue serves to strengthen other virtues. Brotherly affection is mostly the result of filial love, and the love of our fellow creatures is but the extension of fraternal affection, so that, it may be justly said that brotherly love is particularly calculated to induce social and benevolent feelings.

Valerius Maximus in treating of fraternal love, says, "how delightful is it to have been rocked in the same cradle, brought up under the same roof, to have called our parents by the endearing names of father and mother; these parents to have formed for us the same good wishes, and all equally to share in the glory of our ancestors."

Where fraternal love is wanting, youth loses a great portion of happiness; a brother, says a celebrated poet, is a friend given to us by nature, and the delight of friendship is never so great as when existing between brothers and sisters; in fact, is it not agreeable for children to be brought up together, to have friends of the same age, to be united by the same feelings and interests, to have the same joys, nay even the same sorrows; when, perchance, there is an only child in a family, how delighted is that child to have playfellows,

who can share its amusements; and are not brothers playfellows given to us by nature?

I know not a more pleasing picture than that of a family, where the children are attached to the parents, and to each other, and are as the branches of a tree; if being born in the same country, and speaking the same language, create among men ties that link them to each other, and to their country, how much more powerful are the ties of blood? To be born of the same parents, made of the same flesh, nourished by the same mother, loved and protected by the same father, to grow up together, to be seated at the same table, instructed in the same doctrines, taught to adore the same God, are undoubtedly circumstances that must naturally cement brotherly affection.

Christ who came into the world to save us, said that all men were brethren, and that we should love one another. It might seem that this universal charity would eventually do away with relationship and private friendship, but it is by no means the case, for private affections have been consecrated by religion itself.

"Three things are approved of both by God and man, "according to the Holy Scriptures, that is to say: union be- "tween brothers and sisters, love of our neighbour, and "concord between husband and wife.

"How pleasant is brotherly love, says the divine writings, "this union is as a sweet perfume, it is as the dew that falls on "the valley of Sion.

"There are six things which are displeasing to the Lord. "and he abhorreth the seventh; the seventh is he that seweth "dissension between brethren."

How numerous are the passages in the holy writings tending to show that brotherly love is in the designs of God and in the views of nature. Even as a mere matter of interest, the advantages of fraternal affection are manifest, for in Ecclesiastes it is said, the brother who loves his brother is as a strong tower.

Not only does the Christian religion afford numerous motives for brotherly love, but even Paganism offers examples of the benefits to be derived from it.

Scyluruse, king of Scythia, being at the point of death asked for a bundle of darts, and shewing them to his children, desired each of them to break the bundle, they all admitted they were unable to do so; Scyluruse then untied the bundle and broke each dart separately with the greatest ease, shewing to his children that they would be invincible if united, and weak if divided.

Thus religion, history, experience are combined, to shew the advantages of fraternal affection, and yet it is but too true that brotherly concord is seldom met with; the fault originates in the ill-directed education of children.

There is in the Holy Bible, a striking proof of one of the most common causes of enmity between brothers and sisters.

"Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors, — "And when his brethren saw that their "father loved Joseph more than all his brethren, they hated "him, and could not speak peaceably to him."

These two verses suffice to shew what passes in many families where there is discord between brothers and sisters; "Jacob loved Joseph more than his brethren because he was the son of his old age;" indeed, parents have too often an imaginary reason for preferring one child to another, and it is during youth, during the period of education, that parents sow seeds of dissension between their children, and thus bring sorrow on their old age.

Joseph was hated by his brethren, says the Bible, and they could not speak kindly to him; what could be the result of this hatred engendered by the partiality of Jacob? Joseph related his dream, and his brethren found in this dream a motive for hating him still more; such is the effect of prejudice, the most innocent acts being considered as wrongs, they henceforward called him the dreamer.

" Behold the dreamer cometh," said they; and ridicule was but a prelude to crime.

Let us follow the impressive narration contained in the Bible, and see the effects of paternal preference. When Joseph was come unto his brethren, they striped Joseph of his coat, the coat of *many colors*, that was on him, and they took him, and cast him into a pit; their first intention was to have killed him, but Reuben dissuaded them from it, and advised that he should be cast into a pit, from whence he thought to take him during the night; but some Ishmaelites passing by, they found it to their interest to sell Joseph, and one of his brethren said: what profit is it, if we slay our brother, and conceal his blood? come, let us sell him to the Ishmaelites, and let not our hands be upon him, for he is our brother and our *flesh*. They drew and lifted up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver.

We here have, according to the admirable simplicity of the Bible, the results of parental preference; at first Joseph's brethren could not speak kindly to him, then they called him the dreamer, then they wished to rid themselves of him. Their thirst for gain afterwards leads them to profit by their crime; and as if to show how one crime leads to another, Joseph's brethren deceive their father respecting his beloved son.

The Bible continues to say: they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood, and they brought it to their father and said; this have we found, know now whether it be thy son's coat or not. Thus, the first ill feeling of Joseph's brethren was the jealousy caused by the preference of their father, and jealousy gave rise to quarrels, they had finally recourse to ridicule to humble Joseph, he was then stript and sold, and this series of crimes was crowned by lying.

The Almighty permitted Jacob to be punished for his blind preference, and this same coat of many colors, which had been a subject of envy was brought to him covered with blood.

But while Joseph's brethren, seemed to forget their crime, the Almighty watched over Joseph, and the scriptures shew that this same Joseph, innocent and persecuted, was through his wisdom reaching to the highest offices in the state, and was in favor with Pharoah king of Egypt.

It would, I think, be difficult to find a more beautiful narration than that of the history of Joseph. H uman nature being at the present day what it was in the time of Joseph, it follows that parents should carefully avoid anything that may create discord between their children; when once enmity arises in a family, this evil feeling knows no bounds for this enmity being unnatural, it seems as though it could not be moderated, and in private life, there are so many opportunities for giving way to ill-temper, that when the passions are not under due subjection, even what should be a subject of love, becomes a cause of hatred.

Children grow up according to the good or evil inclinations encouraged, thus their feelings are benevolent, or they are malignant, but while they grow up fraternal affection renders them more and more dear to each other, and unites them in feelings and interests; on the contrary enmity once engendered increases, and hatred becomes stronger and stronger.

If parents should carefully guard against shewing any preference which might cause dissension between brothers and sisters, the same duty may certainly be expected from governesses.

I cannot but feel surprised, that in the various works on education, no notice should have been taken of the importance of fraternal affection. The allegory of the aged Scythian, should be remembered by all parents; even had they no higher motive of action than the wordly prosperity of their children. It is certain that every governess, who reflects on the serious duties she has undertaken to perform, will feel that she is bound to encourage in her pupils extreme kindness towards each other; for much, very much will depend on the governesses endeavours to promote concord between the

children under her care; but to obtain this end she must herself be just in all her proceedings, there must be no favor, no partiality, each, and all of her pupils must be made to enjoy the same happiness; the emulation sometimes so useful in a school room, must never be a source of envy, but each child, must be rewarded according to its peculiar merits, and led to do right by the medium of esteem and affection.

Parents and governesses are at all times bound to encourage brotherly love, and to prevent whatever may cause dissension. As children's disposition are seldom, if ever, the same, it is the duty of every governess to act towards her pupils according to their different dispositions, and where a kindly feeling does not exist beween brothers and sisters, she should by all possible means endeavour to create it—the habit of living in harmony being acquired, it will be found so sweet and pleasing that no one will desire to depart from it.

But even in a worldly point of view, as I have already observed, harmony among brothers and sisters promotes prosperity, as the scriptures say, "a house divided against itself cannot stand."

To create dissension in a family is to destroy the order established by Providence, and to give rise to egotism; it is in fact degrading, to each individual, for nothing elevates man more than his attachment to his parents, his brothers, and in fact his benevolent feelings towards his fellow-creatures.

It has been said that egotism was in a great measure dependent on the imperfection and weakness of our organisation; idiots and the insane are only influenced by surrounding objects: they have no family ties, no social feelings: they are reduced to a state of complete degradation, and they have nothing left but the shape of man.

The individual who thinks only of himself, who is a stranger to family affections, and to the ties of society, is a

degraded being, for sympathy, love, and charity, are elevated feelings, that powerfully contribute to human perfection.

Nature, says Plutarch, in forming several brothers and sisters, never intended that they should be at variance; but rather, that they should lend each other mutual assistance. That innate feeling which leads us to seek for friends, warns us to value those who are united to us by the ties of blood; for it was never ordained by Providence that we should live without friends, without society; and in complete solitude, yet the ties of friendship are but weak compared to the early affection we feel for our parents, our brothers and sisters.

Fraternal affection is closely connected with filial duty, as nothing can be more pleasing to parents than to see their children kind, and attentive to each other; indeed, parents who bring up their children according to the ways of the Lord, never suffer them to quarrel and live in enmity with each other: but endeavour to discourage every evil feeling, and cultivate those that are benevolent and good: one child is not allowed to rise up against another, but their affections and tastes are assimilated, their employments and amusements are the same, and the harmony existing contributes not only to the happiness of children thus brought up, but also to the comfort and happiness of their parents.

What can be more distressing than to see brothers and sisters continually at variance, seeking at all times to injure each other!

But it may be asked what is that man to do who is so unfortunate as to have a wicked brother? he must be charitable towards him, remembering that all human beings have their faults; yet what I now state does not relate to grown up persons, for where fraternal affection has not been early cultivated, it is almost useless to look for it in later life.

The duties to be performed by brothers and sisters, like all other duties, cannot be properly fulfilled unless the habit has been early acquired, therefore have I said that discord

between brothers and sisters originated in absence of judicious management and of good education.

The blame rests with parents, and governesses, for the evils that necessarily result from the absence of good feelings between brothers and sisters are the natural result of an ill directed education.

I would it were possible to convince governesses that nothing is more easy than to cultivate the benevolent affections in early life, and that it is, also easy to bring these good feelings into action ; but then again I say, justice is requisite at all times in those who are placed over children, for the slightest degree of preference will suffice to create dissension : yet there is seldom an equal degree of talent, the great secret in education is therefore to bring up children according to their individuality—to cultivate in each the talents, for which there is most aptitude, an equal degree of praise may then be awarded, and thus cause for envy avoided.

The duty of the eldest child in a family is to offer a good example, that of the younger branches is to follow the example given, and if I treat of equality between brothers and sisters, I mean that this equality should exist in the hearts of parents, and governesses, for positive equality is but imaginary, and as during the course of life, whatever our station may be, we must submit to hierarchy, it is well that children should be taught to yield in early age, and that brothers and sisters should mutually give way to each other.

In treating of this subject which has been so little noticed in all works on education, I am aware that it admits of great extension, as on brotherly love, on harmony depend all social virtues, and it is indeed true, that the practice of charity towards all men should be acquired in the family circle, for it can never be credited that he who loves not his own brother, can have benevolent feelings for others or for society at large.

DUTIES TOWARDS FRIENDS.

Tout ce qui doit être pendant la vie l'objet des pensées de l'homme doit être aussi dans son enfance l'objet de son éducation.—GUIZOT.

If attention has been paid to the connection of ideas which forms my system of education, it will be found that each part of this system is as the links of a chain, descending from God to man.

Children placed in this world by Providence have duties to perform, as they are under obligations for the blessings and comforts they enjoy. To the Almighty and to their parents they owe their lives; for wealth, kindness, and every terrestrial happiness they are also indebted to God, to their parents, relations, friends, and to society at large; thus are duties united, and in a well-directed education the accomplishment of our duties towards God and our relations, naturally leads to the accomplishment of our duties to our friends, to the country which gave us birth, and to society in general.

It is during early education that the frame work of a rational and intellectual education is formed, it is therefore at this period of life that the basis of the present system is laid; every thing, says an eminent moralist, that should during life be the object of man's thoughts, must in his infancy be the object of his education, and as in that early period of life, seeds only can be sown, they must be trusted to the ground, ere fruit can be reaped, consequently, the question we have to consider on friendship, is but a degree of the love of our neighbour established by the Christian law.

Among the ancients, friendship was consecrated both by religion and law, and was considered as one of the principal virtues; but friendship according to the ancients was not so pure as among the modern nations, where this beautiful feeling has been purified by the morals of Christianity.

Friendship is founded on sympathy, and on a natural desire to share our joys and sorrows with our fellow-creatures. The moral life of man being only the result of relations more or less necessary to his happiness, he does not like to live alone, and would fain exist in a being like himself.

Friendship may be considered as a necessary emanation of social instinct, man seems unable to rejoice or suffer alone, he desires to share his sensations whether they be those of pleasure or pain. Among children of the most tender age there is already a feeling of sympathy, a commencement of friendship manifested by the happiness evinced when they are allowed to play together, or by the sorrow they feel when deprived of that liberty; then again it may be observed that punishment loses much of its severity when imposed on many children at the same time, they suffer doubly if they suffer alone.

I have said that friendship is more pure among the moderns than it was among the ancients, which fact is accounted for by the simple observation, that the ancients were mostly attracted by the charms of physical beauty, while on the contrary Christians are more influenced by moral beauty. Plutarch has brought friendship on a level with parentage, when he says, "that a brother is a friend given by nature;" and when we consider the lasting friendship which sometimes exists between persons, who in their early age were brought up at the same school, and the relation it establishes between them for life, it surely follows that this sympathetic feeling should be considered in the great work of education.

"That which forms and cements friendship," says Plutarch, "is the similarity of habits and tastes." This once admitted, it is easy to understand that friendship cannot exist between two persons whose dispositions and characters are totally at variance. But what is applicable to adults, is not equally so to children; the latter are more apt to contract friendship without knowing whether there be conformity of taste or disposition; here again is the activity and judg-

ment of a governess called into action, for how great are the dangers that may result from an ill-assorted friendship.

According to the poet Young,

Friendship new
is neither strong nor pure.

A very celebrated writer observed that "the wicked had accomplices, interested people had associates, common men had acquaintances, the great and the rich had flatterers, the virtuous alone had friends;" if then, according to the opinions of all philosophers, friendship be the share of good and moral people, does it not follow that in a well-directed education, this feeling should be carefully developed.

"Three things," says Plutarch, "concur to true friendship, virtue which purifies it, habit which renders it so sweet, and utility which strengthens it." These three qualities render men circumspect in choosing a friend, they also prevent hasty friendships, which are seldom lasting. Nothing is so dangerous as false friends, if you keep them they injure you, and if you cast them off they seek revenge; a false friend takes advantage of every circumstance to wound more deeply, he is like a spy who has gained entrance into a fortress under an amicable pretext, and then seeks the means to attack and destroy it.

Children cannot be too much guarded against false friends, their inexperience, that feeling of sympathy so strong in youth renders them an easy prey to the wicked. I would, therefore, that every governess should impress on the minds of her pupils, that real friendship is, and must be founded on virtue alone; when fully convinced of this truth, children will soon distinguish a true friend from a false one by the nature of the advice he gives, and the conduct he pursues.

In private education there is certainly much less danger resulting from hasty intimacies, than in a public school where children of good and evil dispositions are placed together; but yet there are in life many circumstances under which children have opportunities of becoming acquainted with

each other; and as we are not born to live alone, many parents seek to encourage an acquaintance for their children either at public classes, dancing lessons, or by giving juvenile parties.

That children, who as they grow up constantly mix with their fellow creatures, should in their early age be acquainted with the delightful feeling of friendship, is much to be desired, we only urge the necessity of extreme watchfulness on the part of parents and governesses, in order to prevent intimacies which might be prejudicial.

Parents who even with the best intentions seek to isolate their children, render them unfit for the duties of social life,and the sympathy they are not allowed to exercise on companions of their own age and station, may be ill-directed; for instance, how many young ladies contract intimacies with their waiting women, which intimacies are almost invariably fraught with danger. A conscientious and estimable governess will of course, by her watchfulness, prevent the evils to which we allude, which tends to prove that the feeling of sympathy and friendship in us should not be overlooked in a rightly conducted education; but friendship should be cultivated, directed, and purified. I fear less the dangers that may result from friendship, than those resulting from egotism; for egotism narrows the heart and mind, while friendship expands and improves them. Egotism is a bar to the practice of virtue, while sympathy leads to the performance of the most noble actions; and certainly one of the greatest misfortunes that can happen to children is to have their natural good feelings annihilated by mismanagement and evil counsel. I again repeat that the problem of moral education does not consist in eradicating or destroying the youthful feelings, but on the contrary, in developing and directing them to a right application. Friendship between children free from vice, should therefore be encouraged in order to combat the feeling of egotism, from which no good can possibly result.

The pleasing effects of friendship in early life, are soon evident, for under its influence, children become more benevolent, more docile, more mild.

The true social feeling is founded on benovolence, it is in the family circle that this good sentiment is first brought into action, and friendship is but the application of benevolence which alone forms ties between God's creatures.

The idea of friendship presented to the youthful mind in a noble and elevated light, and as being only known to good and virtuous people, will prevent children doing any thing mean or low in order to please each other: it also takes away the danger sometimes attendant on a spirit of emulation.

One great difficulty in the education of a large family of children is to make peace and harmony reign; this difficulty will be considerably diminished under the management of a judicious governess, who understands the necessity of cultivating in her pupils, feelings of mutual regard: but if selfishness prevail, there is but little hope of concord.

Children have an extraordinary influence over each other; everything relating to them may become useful or dangerous according to the judicious power exercised over them individually and collectively, by the governess under whom they are placed.

Children are naturally inclined to love one another; in their youth they have no regard for rank or station; friendship is not with them as with their elders the result of reason, children are guided by inclination alone. A youthful monarch returning from Rheims where he had been crowned, was received with great pomp and splendour at the palace of a bishop who was anxious to procure for the young king amusements suited to his age. The bishop, therefore, caused a great number of hares and rabbits to be confined in a cage which was placed under the window where the young king was to be seated, in order that he might have a good view of what passed. A number of children were assembled, and, on a given signal, the cage was to be opened, the hares and rabits let loose,

and the children were to run after them: this sport amused the court so much, that no one noticed the disappearance of the young king; but when it was observed, the greatest anxiety prevailed, he was eagerly sought for, and was found among the other children sharing in their pleasure; he had gone away unperceived by any one, preferring the amusements natural to his age to the dignity of royalty; but the sport would probably not have been so attractive to the young king had not the actors in the scene been of his own age.

I merely relate this anecdote to shew the attraction one child has for another. As I have already observed, children love children, and it is this kindly feeling I would encourage and direct. Harmony is wanting between youth and age; children like noise, grown up persons like quiet, I say with the poet: *Chaque âge a ses plaisirs, son esprit et ses mœurs.* Youthful pleasures are the basis of youthful friendship, and the powerful instinct of association will be found productive of the best results under the judicious direction of a watchful and efficient governess.

Few parents desire to isolate their children, on the contrary, juvenile parties are constantly formed for their amusement: and how speedily are friendships contracted; the nature of these intimacies serve admirably to form an opinion of a child's character; the over fond parent who may have been blind to her child's natural disposition may have a just notion of it by observing the young friend she has chosen. There is attraction in a similarity of taste, it is a great law of nature and is true in the moral as well as in the physical world; yet, children are more liable to be mistaken as to conformity of taste than grown up persons, because children are carried away by the amusements of the moment, and exercise but little judgment in the selection they make. However this may be, to keep children alone is an evil, for man is not destined to live by himself, but to mix in the world with his fellow creatures, he must therefore be gradually accustomed to social life. A child

brought up in seclusion, is rough and despotic when introduced into society, or else he is timid and awkward and feels out of his place. I therefore again urge the necessity and advantages of early friendship, provided always that it be under a good direction.

In establishing as a principle that virtue must be the foundation of friendship, and in making this theme the object of commentaries suited to children, illustrated by pleasing examples, it is impossible that the youthful heart and mind be not elevated and improved by the cultivation of that affection. Indeed all parents and governesses may rest assured that, however noble may be the sentiments of a child, yet will these sentiments be purified and improved by intimacy and companionship with another child equally well inclined; but let it also be remembered that, an ill disposed child will become worse if allowed to associate with one whose inclinations are also evil, here again the vigilance of parents and governesses is called for, as by able management good may be encouraged and evil prevented.

It is not necessary that children should be made acquainted with the motives that actuate their parents or governesses, either in allowing or preventing them to form intimacies. But the mother or governess will take care to laud the amiable qualities of other children, in order to create a spirit of emulation, which may be turned to the advantage of all parties. To appreciate and admire the qualities of the heart and mind of one child in the presence of another well disposed child, is to create in the latter a desire to merit the same praise by acquiring the same good qualities. But when there is reason to fear that the company of one child may be injurious to another, much discernment is requisite to prevent the danger that may arise; yet, I would not advise that any express command be made on this subject, for besides the pain it might give to parents generally so unconscious of their children's faults, the children themselves might consider this order an act of injustice: then again it is not well to point out to

one child the fault of another, for children must not be allowed to censure, but observations may be made on faults in general, and these observations should tend to cause an abhorrence of what is wrong and to shew the misery resulting from evil habits, in short create in the youthful mind an aversion for evil, rather than attempt to command that aversion.

If a governess has among her pupils some viciously inclined, it is indeed a great misfortune, yet how often is this seen in the same family; she has no alternative but to prevent them being alone, her task will be very irksome no doubt, but if she be a woman of good principle and right judgment, she will know how to make the sacrifice necessary to the happiness of her pupils; in fact a governess must act with discernment, be guided by her conscience and by a noble desire to train her pupils to the love and practice of virtue, and where she can effect this great purpose by the medium of friendly influence, she is indeed worthy of esteem, for her heart and mind can be of no common order.

I do most ardently desire governesses would be convinced that in labouring for the moral improvement of their charge, they are also working for their own good, and will find their reward, for the friendship and sympathy they cultivate in their pupils, operate in their own favor, and throw a consolation and a charm over the life of trouble and anxiety they generally lead.

But unfortunately nothing is so common as to meet with children who are total strangers to every kindly feeling and who love no one, not even their parents, to whom after God, they owe their existence; and whence does this defect originate? unless it be the work of education. It cannot be otherwise when we consider that in the many works written on the beautiful subject of education, the good results to be obtained from the cultivation of friendly feelings have not been pointed out, and appear not even to be suspected.

DUTIES TOWARDS OUR COUNTRY.

England, with all thy faults I love thee still.

THE duties commanded by christian charity and the laws of nature, commence in the family circle, and are extended in different degrees to all human beings. The love of our country is easily taught to children blessed with judicious parents, or placed under the guidance of an efficient governess, because patriotism will then be shewn as the result of social order, and the advantages arising from this right feeling will be made evident to the youthful mind; in fact, children must be taught that duty signifies obligation.

In the preceding chapters, I have treated of the most important duties; and of the duties to be most easily understood. In a further series, I must treat of duties towards our country and towards mankind in general, which must be considered in a direct manner.

Duties towards our country are the more pleasing as being founded on a natural instinct which links man to the soil on which he was born, and where he passed the days of childhood.

Although man may live in every climate, yet has it been observed that, the climate under which he was born and bred, is generally better suited to him; there may be said to exist, a sort of harmony between the constitution of man, and his native land; this harmony is both moral and physical; indeed it is easier to be accustomed to a foreign climate than to the moral influence of foreign society.

It may perhaps be asked what is this country towards which we have duties to perform?

Our country is the soil on which we were born! We have duties to perform towards our sovereign; we must respect our institutions; honor the memory of our forefathers; remember with gratitude the affectionate care bestowed on us by our parents in our infancy. All these feelings are connected with our country and render it dear to us: they make

us love our home, and this is indeed a sentiment which ought to be duly cultivated; let no love of change, no desire for novelty be encouraged, but let every governess endeavour to make her pupils feel and understand, that whatever pleasures may be found in other countries, yet, we owe something to the land of our birth. In England, in our own happy nation, we find all the comforts of civilized life, therefore, our love for our country is easily understood; but there is something so mysterious in the instinct which binds us to our home, that the feeling exists even among the most wretched of the human race.

The Laplanders love their frozen desert, and little huts; they delight in smoke, and love their wild mountains. The Norwegian prefers his barren rocks, view of the wide Ocean, and tempestuous storms, to the most beautiful meadows and luxuriant flowers; whether under the frozen zone or burning tropical sun the same feelings exist, and our own countrymen who travel over the face of the earth, no where find a place they can love so well as their native land.

If there exists such a predilection for our birth place, if we prefer England notwithstanding its dreary climate, to the beautiful countries of Italy and Greece, we must surely feel that we have duties to perform towards this loved country.

Among modern nations, female education is no where so carefully conducted as in England; no country affords an equal number of superior young women capable of filling in society the useful and honorable avocations of a governess. To me it appears desirable to give a slight sketch of what women owe to the influence of christianity, and to that of civilization: they should cherish this christian religion and bear in mind that in the general progress of civilization they must take an active part, for woman's life is a mirror in which is reflected in its different phases, the movement of human society. If we look back to the earlier times we shall find this fact verified in the disgraceful negligence of man to the partner given him by the Almighty. The ancient

writings represent females employed in the most servile manner and subjected to labour little suited to the delicacy of their constitution, but as we advance in civilization the condition of women improves.

Women were more esteemed, more respected among the Egyptians, than among the Hebrews, and were not subjected to continual labour.

Among the Babylonians and Assyrians, tapestry and embroidery formed the usual employment of women, but females were always slaves; and whatever may have been the rank or title of the husband, the wife was left in obscurity.

In Greece, and in Rome, the condition of women first began to improve, yet when we remember the good taste that prevailed among the Greeks, it might have been expected that women would have taken a more active part in life, more particularly when we consider the influence of Aspasia on Pericles, and the influence of Pericles on his countrymen, but unfortunately Greece gave to vice honors which belonged only to virtue, and Aspasia was more noted for her talents than for her morality; indeed the moral education of females was unknown in Greece.

In the early ages the Roman women were also considered as slaves: warriors did not treat their wives as equals, and they were strangers to domestic happiness. Some Roman ladies it is true watched over the education of their sons, but no mention is made of the care bestowed on their daughters; the moral education of females was also unknown to the Romans, therefore we must not be surprised at the immorality which sullied even the imperial purple.

Christianity alone could rescue woman from the state of subjection and humiliation in which she was held. Christianity softened the manners of the barbarians raised the dignity of woman, and gave rise to knight errantry, and though the admiration of females was perhaps then carried too far, at least the motives of action were good, it was noble and ge-

nerous to defend the weaker sex and to fight in the cause of oppressed virtue.

But while chivalry raised the dignity of women in Europe, in Asia Mahomet sought their degradation and caused them to be left in complete ignorance, women in fact were treated by this false prophet as though they had no soul, or as brutes of the lower order.

In Asia, Assyria and those parts of America not enlightened by the benevolent rays of christianity, woman is oppressed, enslaved and degraded.

While, on the contrary, wherever christianity has shed its light, civilization has progressed and the condition of woman has been improved; and do not both christianity and reason shew that woman is endowed like man with an immortal soul, that she aspires to eternal life, and that her future happiness depends on her obedience to the christian law.

Far from admitting that woman is an inferior being, we see in her a most useful and honorable member of society; by her tender devotion to her children, her affectionate bearing towards her husband, she softens the asperities of life and alleviates the bitterness of disappointment and misfortune.

Among the many avocations of woman in this country, none can be more noble than the occupation of well educated and high principled females who devote their time and attention to the moral and intellectual improvement of children, and is not that share given to them in social life a new motive for loving their country? But I would also that persons thus honorably employed should not only love their native land, but encourage the children placed under their care to do the same, for if we find happiness in our country, we must admit that there are duties to be performed in return for this happiness, and why should not a knowledge of these duties form a part in female education.

The descendants of noble families are often exhorted to be worthy of their ancestors. I would that every young person should be taught to be worthy of her country, that is to en-

deavour to attain to the high degree of religion and morality which England has reached; and if young women should never disgrace their families, neither should they do any thing to disgrace their country, but remember that the practice of virtue is their brightest ornament. Duties towards our country appear more direct in man's career than in woman's, neither are exempt from submission to the laws of the land; but the duties of woman towards her country, are of a more delicate nature. A women owes to society good example; she must not only be pure and moral, but she must appear so; shew her patriotism by bringing up her children in the right path, and thus render an essential service to her country.

It requires but little reflection to feel the necessity of respecting social order, and to understand the advantages of contributing to it by all the means in our power.

The love of our country, is respect for its laws and customs, nay, even for its prejudices, as the latter may be made useful in the preservation of morals; no harm can possibly result from young persons being convinced that their own country is the most moral in the world, as this conviction must necessarily teach them to respect all that is right and good.

To love our country so as if necessary to sacrifice our rights, our wishes, our inclinations, our pleasnres, nay even our lives, to respect the laws which make our nation happy; to honor our country by our good conduct; such are the duties of this social virtue which receives the name of patriotism, a sublime virtue which elevates the soul, expands the heart engenders in us a kindly feeling towards our fellow countrymen and causes us to consider public good, and public evil as our own.

Persons wanting in affectionate feelings for their native land may be said to belong to no country, I fear also that they have no family ties; the love of our country and that of our family is closely linked, and as all virtues are con-

nected we must not expect to find what is great and good in individuals who are strangers to the most natural and kindly sentiments.

When we consider the sedentary life of females, we must acknowledge that the love of our country is very strong in woman, indeed it is so, but to elevate that feeling to a state of duty, we must purify it by impressing on women that their conduct has naturally an influence on their country. We cannot read the following verses of our immortal bard without justly feeling proud of our beloved nation, ENGLAND.

> This fortress built by nature for herself,
> Against infection, and the hand of war;
> This happy breed of men, this little world;
> This precious stone set in the silver sea
> Which serves it in the office of a wall
> Against the envy of less happier lands;
> This blessed spot, this earth, this realm, this England,
> This nurse, this teaming womb of royal kings
> Famed by their breed, and famous by their birth,
> Renowned for their deeds . . . . . .
> This land of such dear souls, this dear, dear, land!
> Dear for her reputation through the world!

Nothing contributes so much to the elevation of woman, as a careful education; but this education must be founded on sound religious principles, it must be essentially moral. No one can doubt that though woman requires the protection of man, yet she springs from the same source and looks to eternity. If it be expected that woman should render service to her country and take a share in the great work of general improvement, she must in her early age be under the guidance of an efficient governess who will instil into the youthful mind a true sense of religion; that governess will also teach her pupil that the destiny of woman is to be useful, whether

in her character of daughter, wife, or mother; and the efficient governess will not consider these sentiments as theoretical, but will have them brought into practice, and while the pupil is taught her providential destiny, she must be encouraged to love truth. In all that relates to education there must be a high motive for action, the heart will then be improved, the judgment strengthened, and woman will become useful to her country, not be merely as a delicate flower used for ornament. Woman should not only work for her own good but for that of her fellow creatures, she should be able to overcome the sorrows attached to her existence by fortitude courage, and forbearance, she must I say be just and true to herself, and from this justice and truth will result a a proper feeling for society at large. Let woman early know that good is the real source of happiness, that it must be the object and rule of life, and that the most useful knowledge to be acquired is to learn to connect our individual happiness with that of our family and of society.

When woman is brought up according to the principles I so strongly advocate, it is easy to understand how beneficial her influence will prove whether as a governess or as a mother; she will be a noble and worthy individual, uniting to the gifts of the mind and person, sensibility, feeling, and strength of character that will enable her to fulfil her duties of whatever nature they may be. When the importance and sanctity of woman's mission is better and more generally understood, her obligations to her country will be duly felt and encouraged.

The world is governed by two distinct laws, that is, moral law and physical law. Moral law is so intimately connected with the christian law, that without christianity it wants foundation and sanction, it is from the moral law that woman derives her power and influence; it is this same source which elevates the heart and mind and creates in us a desire to reach that degree of perfection which is promised to us by God as the result of our efforts, and it is by the purity and elevation

of thought, words and actions, that woman is best enabled to fulfil her duties towards her native land, her family and friends.

The destiny of woman is to have the care of children in their infancy, to watch over their early education, to instil into their young minds and hearts, religious and moral sentiments, to accomplish this serious and holy task, woman must not be brought up merely to shine in the drawing-room, but to become a good wife and judicious mother, and thus contribute to the welfare of society at large. But I must repeat that to me it appears important to bring up children with regard to their country. I am far from wishing to say any thing against a continental education, but the fate of Anna Boleyn and Mary Stuart should serve as a useful example. These two queens were perhaps too fond of the manners and customs foreign to the country they inhabited, to these tastes and habits resulting from their education may be, in a great degree, attributed the misfortunes by which they were overwhelmed. Both these unfortunate women were better than their undeserved reputation, and the character of levity which proved so injurious to them, was principally due to their residence abroad; for early impressions are so forcible that they mostly leave indelible traces.

The life of Mary Stuart represents this princess in Holyrood House, as in Fotheringay Castle, her thoughts continually bent towards France she loved so well, which she termed her second country, and for which she partly lost the affection and esteem of her jealous and severe subjects. We can have but one country as we can have but one father, one home, one family: it is no doubt wise to travel and mix with our foreign neighbours, share in the moral and intellectual progress of other countries, but above all we should be patriotic because we owe more to our own country than to any other.

DUTIES TOWARDS OUR FELLOW CREATURES.

Le véritable esprit social c'est la bienveillance,
Cela forme des liens entre les créatures de Dieu.

Patriotism, enlightened by reason, and purified by religion, does not consist in separating one nation from another, in promoting the welfare of a smaller or larger portion of mankind at the expense of all the rest; to be unjust and cruel on one side, generous and magnanimous on the other. Injustice under whatever name it hides itself, is a crime against divine and human law.—Joseph's dying request was that, his brethren should carry his bones to the land which God would give them as a country, and in the Bible, that sacred book I delight to quote, because it contains so much that is beautiful and sublime, we find one of the psalms in which the prophet David eloquently recals the misfortunes of captivity.

God has wisely implanted in the human heart an instinctive love of our country, as well as that of our family, and this instinct is necessary to the well being of society.

On this earth where God has made the same sun to shine, it is well that men should be naturally separated in groups, in order that the duties of society may be neither illusive nor uncertain. To love our fellow creatures would be a mere empty word, if this love were not manifested towards our parents, friends, and relations; in fact towards all those with whom we are in any way connected: but as there are in life different degrees of affection, so there are different degrees of duty which must first be performed at home. Charity, which is a christian virtue, and sympathy which is a natural feeling, lend each other mutual support, and these noble sentiments have been elevated and purified by christianity.—The feeling, which under the name of philanthropy, conveys the light of civilization to distant countries, which leads us under the name of Christian Charity to relieve the distressed, spread abroad the benefits of religion, this right feeling I say, may be constantly exercised in private life, and as it is during the

period of education that the seeds of all duties should be implanted in the heart of children, an enlightened love of humanity should be early inculcated and form an indispensable part of moral education.

No governess should ever forget to teach her pupils that the foundation of the christian law is love, love towards God and man. The religion which represents love as the principle of all actions, is stamped by a character of superiority and celestial origin, and were all christians moved by this principle, man would rapidly attain that degree of perfection which is presented to us by the Almighty as the end and reward of our labours.

Every man, according to the christian doctrine, is our neighbour; no human being is a stranger to his fellow creature; each member of the family of our creator should be the subject of our benevolence and charity. How strongly do these principles harmonize with good sense and reason, for have not all men a common origin? "Are they not all earthly, frail, mortal descendants of a primitive earthly, frail, mortal progenitor? All children of Adam? All dust from dust?"

But there is in us something spiritual and superior, something divine that is not dust, that soars above it, that is of noble origin of divine descent, and makes us imagine and feel, that we are akin to angels, that we are the children of God, and this character of superior extraction, this lineament of the divine similitude, marks and decorates man as man without regard to the title he bears, and the post he fills among his brethren.

Thus would I have governesses instil into their pupils' minds the christian precept, "Do unto others as you would they should do unto you," I would also that they should be taught that, all their fellow creatures have the same nature, the same mental and corporal faculties, that they can all reach a certain degree of earthly perfection, that virtue is true nobility, that sense, reason, genius, belong to no class exclu-

sively; that the human frame in all individuals is endowed with the same admirable mechanism, whether covered with silk or rags; and that the soul has the same noble origin and the same destiny. When a governess has made her pupils acquainted with this origin and this destiny, she must continue her task, and shew that, intellectual and corporal wants are alike common to all; for are we not weak, frail, dependent on a thousand outward accidents? hunger, thirst, warmth, repose, sleep, are common wants which no one can satisfy without the assistance of his neighbour—no one can live alone, no individual finds in himself all he requires, all he wishes; each and all are led by their wants, propensities, desires, to mix with their fellow creatures, in short, any thing seems preferable to solitude.—There is no human being who is insensible to the pleasures of love and friendship, neither riches nor honor can satisfy the heart that feels the want of sympathy—we all desire to learn, to know, to communicate, we all desire earthly happiness and can only find it by associating and sympathyzing with our fellow creatures.

The bible represents our first father Adam alone in paradise, and the Almighty, judged that a companion was necessary to his happiness; how often in the sacred writings do we not find allusion made to the misery of being alone, and in modern times no punishment has been found to equal that of solitary confinement—so great is our need of each other, so much do we want to communicate with our fellow creatures, in short to act, to move, and to live in society!

If we have the same nature and the same wants, we have also the same faculties.

Whatever may be our situation in life, we are born dependent on our fellow creatures for every thing, we have to learn, to make use of our natural faculties and talents: wants, dangers, joys and sorrows, all tend to form the human character, to make us intelligent, wise, virtuous, and worthy of eternal life: but, whatever may be our rank, or our pride, if Pro-

vidence has placed us in an elevated situation, we must admit that both the rich and poor have but one means of reaching perfection, and that is by their own labour. The proverb says: there is no royal road to learning, in order to show that the children of the great are subjected to the same difficulties as the children of the poor.

If therefore the same wants, and the same faculties are the lot of all human beings, how easy is it for a governess to show that no one is exempt from care here below; rank, fortune, talent, nothing in fact can save us from the sorrows attendant on the nature of man. There are contradictions, obstacles, difficulties in all stations of life, none I say are exempt from trials, all are liable to reverses of fortune, to the loss of their dearest friends, to weakness, disease, and death. The miseries attendant on humanity may be the means of our finding grace in the eyes of God, which shews that we have all the same destiny, and may all aspire to eternity. The poor, the rich, the ignorant, the learned, the highest in the human scale, as well as the lowest, may equally hope for immortality—it is this hope that constitutes manly dignity, and our highest destiny.

Since all men have the same origin, the same nature, the same faculties, the same wants, how much union should there not exist between all human beings!

Children should never be allowed to suppose that their existence, and their actions have no weight in society, they must on the contrary know that it is their duty to aim at perfection, and that our divine Creator did not place us on this earth merely to vegetate and die. So many living beings compose the human race, act alike, are endowed with a marvellous intellect, understand justice, reason, and virtue; all have a task to perform which is to become worthy of their creator, to aid in the great work of perfection, and though the task be long, and difficult, yet has it been imposed on us, in order to wash out the stain of original sin; and whatever may be our station in life whether, rich or poor, there is not a single

individual who should not by all possible means contribute to this great work.

Truth and justice have not been implanted in the human heart there to remain dormant, it behoves every governess to endeavour to develop these sentiments; there is no reason why humanity should not be cultivated, it is a beautiful and holy feeling; teach children therefore that the destiny of all men is the same, and they will early understand that they have duties to perform towards their fellow creatures. Accustomed to see servants fill menial offices, peasants till the ground, many children think they owe nothing to their inferiors, but in a well directed education the feeling of humanity is always cultivated, for it improves the heart, and ennobles the mind.

Nothing is so difficult as to teach children their duties towards their neighbour, yet surely this should form part of a christian education—whether from example, whether from total indifference on the subject, I know not, but whatever the cause may be, it is certain that children are not sufficiently made to feel and understand that all men are alike in the eyes of God. In the opinion of many, servants are not looked on as human beings, they are considered as mere machines performing a certain quantity of work in a given time. Parents who fail in their duty to those whom it has pleased Providence to place under them, must not expect to find christian feelings in their children, for example is far better than precept; how can we hope to see charity prevail in the younger members of a family who are in the constant habit of witnessing injustice and tyranny?

How beautiful is that religion which teaches us to love one another, to bear and forbear, to be just towards our inferiors as well as towards our superiors, and always to remember that man in whatever station of life he may be placed is made after God's image! In a well directed education children are early made acquainted with their duties towards those whom it has pleased Providence to place in a subordi-

nate situation and the governess who would suffer her pupil to say she behaved ill to an attendant, because she was only a servant, that governess I should consider as wholly unfit for the serious duties she undertakes. Among children properly brought up, there will always exist a species of infantine dignity, which should be encouraged and which prevents any misconduct in the presence of servants: and when the principle of justice has been rightly developed, each child will feel what it owes to all immediately connected with it; but where education is neglected, or ill directed, children begin first by behaving ill to servants, because they are only servants, then to governesses, because they are only governesses, and thus, by degrees, losing sight of their most common duties, they have no respect for their parents, and when they are grown up, have no respect for themselves. But where due care is taken to direct the infant mind, and bring children up according to the laws of God, justice will be cultivated, benevolence will result, and a love of our neighbour will be founded on the principles established in the Bible.

But here I again repeat, precept will not alone suffice, there must be a continual good example, and parents must, at least in the presence of their children treat their servants in a proper manner.

Is it not strange that the abolition of slavery should be a constant source of conversation, that the means of alleviating the distresses of the poor should be felt and that our inferiors with whom we have daily intercourse should be treated with unkindness and contempt; it would seem that some individuals erroneously conceive they have a right to behave ill to those they pay; yet surely nothing should ever destroy the respect due to our fellow creatures, and this principle early inculcated, will bear good fruits.

In a well regulated house, superiors do not forget they have a duty to perform towards their inferiors; were we guided by the light of reason and christianity, a man would not be judged by his situation in life, but by his merit and his vir-

tues. I can consider no education as superior, unless moral improvement be the object principally held in view; nothing is so beautiful as virtue, and as it is within the reach of all who desire to attain it, every individual in whatever station of life he may be placed, who fulfils the duties allotted to him by Providence, is worthy of our esteem and benevolence. Who does not prefer Epictetus though but a slave, to his master Epaphrodites. According to Epictetus who had carried morality to as high a degree as the light of paganism would admit, every body was placed in society according to the designs of Providence, and to complain of the situation allotted was considered sinful.

The Almighty in establishing society, desired that all men should prosper, therefore is it that individuals are endowed with different talents. The one is suited to one employment, the other to another, so that society may be upheld, and that union may be the result of our mutual wants: the weak require the assistance of the strong, the strong the aid of the weak though in a different degree. The world is thus established, and human society rests on this foundation; one and the same God, the same origin, the same end. Ancient philosophers by the mere power of reason recognised what was true and just in the sentiment of benevolence, although the rights of humanity have been fearfully violated by slavery.

"If it be true," said Plato, "that we are not born merely for ourselves, but for our country, our parents, our friends, indeed for all our fellow creatures, we must conform to the law of nature, and contribute to the general good, by reciprocal kindness, giving and receiving in time, and by our care and the exertion of all our faculties bind closer the links of society."

Whatever may be the distinctions established by society, it must be admitted that we are all members of one large body, nature has made us all relations, she has inspired us with feelings suited to society, has established what is right

and just, and has enabled us better to bear the wrongs inflicted on us by others, than to do evil ourselves. The learned Bishop of Hippona relates that, the first time the beautiful verse of Terentius was publicly expressed at Rome, *I am man, and cannot be a stranger to any thing human*, there was one general murmur of applause in the amphitheatre, and there was not one single individual in this numerous assembly, composed of men of all nations, who was not moved by this beautiful sentiment; now what are we to conclude from the unanimous opinion of so many persons of different nations, manners, education, and interests; but that this beautiful verse was the expression of nature itself and proclaimed that all men are our neighbours, our brethren.

What pagan philosophy merely approved, christianity commands, and to christianity is due the abolition of slavery which has given way to domestic servitude.

Servitude of whatever nature, has its sorrows, its difficulties; commands are often harshly given, and submission reluctantly yielded; so that christian charity, is mostly called into action, towards those who are in constant communication with us. God distributes according to his wisdom the blessings of this life, and if it behoves not the poor to complain of their lot, neither is it permitted to the affluent to add to the misery of servitude by harshness and unkindness.

Inequality of rank and fortune is necessary to society, but it is impossible not to acknowledge that whatever may be our station in life, it has been assigned to us by Providence. Power and riches fall to the lot of the great, labour and servitude are the lot of the poor, yet all have a like destiny, all have duties to perform. The rich want the assistance of the poor, the poor the aid of the rich, so that the precept of charity commanded by divine law, is in fact a precept which would have been commanded by reason and experience.

DUTIES TOWARDS OUR ENEMIES.

How poor are they that have no patience.
SHAKESPEARE.

There is no precept which more clearly demonstrates the divine nature of christianity than that of loving our enemies. It would in fact appear that to follow this precept we must rise above human nature. Do not unto others what you would not that they should do unto you, was the most elevated precept among the pagans. But the christian law commands us to do good for evil, and this precept is the result of the feeling of love, our Saviour sought to inculcate in mankind in order to strengthen the bonds of charity and love.

It might seem to many that, children do not require to be taught their duty to their enemies, as it is generally supposed that children have no enemies; but observation proves that children are influenced by the society in which they move, and that they mostly have the same passions, and prejudices as their parents and governesses. Considerable attention is sometimes given to mental instruction, but moral duties have unfortunately so little weight in general education, that when young women are called to act for themselves, they know not what course to pursue even in the most commom occurrences of human life.

That children have no enemies is most true, at least we hope so; at all events, they are shielded from harm by the tender care of their parents and the services of those placed to watch over them; but yet there may exist in the youthful heart a feeling of enmity, resulting from injustice received, and it is this feeling we would wish children to conquer by enlightening their reason, and teaching them to control their inclinations.

To love our enemies seems to be almost beyond the powers of human nature, yet our Saviour never commanded us

to do what was above our strength, but offered us an example of forgiveness of injuries, and love of our enemies. Again it may be said children have no enemies, but I repeat that children will always share the enmity of which their family is the object, that they will hate those their parents hate, and this sentiment being allowed to take root will grow with children, and be natural to them in manhood. Those who are in the habit of observing children, will find that hatred and a love of vengeance is not uncommon in early age, and that these feelings are brought into action on the most trifling occasions; it needs but a slight contradiction or any annoyance to bring forth evidence of these passions.

Children think they may hate those who offend, those who contradict, or those who correct them.

It is a great error to allow children to believe that they may return evil for evil; all christian governesses should teach their pupils that nothing authorizes a bad action; this principle should be firmly established; under almost all circumstances when offence is given, we think only of the injury received, we forget the duties we have to perform; we do not bear in mind that we must forgive as we hope to be forgiven, that we must return good for evil; our first impulse is to be revenged, to inflict on our aggressor the wrongs we have suffered, but this is animal instinct, not a moral, nor a christian feeling. Let this fact be made thoroughly clear to the youthful understanding; if for instance my neighbour sets fire to my house, am I justified in doing him a like injury? If such were the case, society would be one perpetual struggle, life would be spent in inflicting evil on our fellow creatures.

While savages are at war with each other, they inflict the most cruel torments on their vanquished enemies; such is man uncivilized, but in civilized nations, prisoners are respected and when war, that fearful result of human passions is brought to a close, prisoners are discharged, and the evils attendant on war are as much as possible repaired; such is the influence of christianity that it even softens the hearts of warriors.

If we reflect, if we examine our own hearts, we shall find that reason and morality are in harmony with religious precepts, and that our evil passions are the result of mere animal instinct.

Our Saviour condemned vengeance, knowing the evil use that we should make of it; and knowing also how unable we are to judge of our own cause; judgment of offences was therefore left to a higher power. We are naturally hurt at injustice, whether it concerns us or not, though we more deeply feel an offence of which we are the object, but when the injustice is committed, it cannot be undone; it is therefore wise to forbear, for even did not the christian law forbid us to return evil for evil, all the harm we could do our neighbour would not undo the harm inflicted on us.

Resentment and a desire for revenge may spring from a just cause, but if this be turned to hatred and shew itself in acts of hostility, it is one evil added to another: and were we to indulge in resentment, life would be a continued scene of discord.

There is a country, and a christian country wherein a fearful spirit of vengeance reigns, and society is in a constant state of fear: the innocent are often victims to the blind ferocity of this horrid custom. In Corsica, if one member of a family be injured, the family of the aggressor is called to account; wives, daughters, and even the most distant relations are kept in perpetual fear, and are liable to suffer for the faults of others.

What happens in Corsica, unfortunately occurs elsewhere though in a different manner; children enter into the quarrels and share the resentment and opinions of their parents; I once heard a child only twelve years old express in strong terms the greatest enmity for one of his father's political adversaries.

I cannot too frequently remark that it must never be forgotten that children are destined to be men, therefore they must be early accustomed to the performance of the duties

they will have to fulfil in later life. Now if the feeling of revenge be not corrected in youth, a morbid sensibility is acquired; susceptibility is brought to so high a pitch, that the least thing gives offence, and the person whose mind is thus diseased, lives in a constant state of dissatisfaction with all around him.

Whatever may be the situation in life in which it has pleased God to place us, whether as nobles or commoners, how many disappointments are we doomed to encounter? it is therefore cruel not to teach children early to submit to circumstances over which they can have no control.

Children brought up under the paternal roof, with servants ready to obey their orders, and with governesses having no power, nor authority over them, because these governesses do not understand their duties, and do not feel that their duty is to command, not to yield; these children, I say, are not happy when they have to act for themselves; they have been allowed to suppose that every one would bend to their wishes, and they no sooner discover their error, than feelings of enmity are engendered towards all those who may presume to differ from them. With individuals thus badly educated, to displease them, is in their opinion a crime, and how often do we hear young women who have left the school room say, "I hate that lady, I abhor that woman, I detest that governess, how odious are those servants!!"

If it be difficult to make children understand that an injury done to them must not be returned, it is not less difficult to teach them that contradiction does not imply enmity, and that even our best friends may differ from us. But how many young persons boast of their determination to have their own way, are aggrieved by the slightest contradiction, and make enemies where they might have gained friends? These are the results of an ill directed early education, in which due submission has not been enforced, and as all good or bad qualities are connected, so the the child trained to obedience, learns more easily than a wilful child, for a well

educated child is alive to all the noble and elevated feelings of morality and religion; it is worthy of remark that persons who most easily take offence are badly educated, or want stability of character, they always fancy themselves aggrieved, and consequently live in a state of enmity with those around them.

Nothing is so conducive to happiness as the regulation of the temper and judgment, therefore I would that every governess should feel the necessity of giving the strictest attention to their pupils from their earliest age. Not only let children be advised to be calm and have their passions under control, but let them be assisted in conquering the feelings of anger that may arise in their youthful breasts; and when they are too apt to take offence, lead them to examine the subject of their annoyance, and cool observation will probably serve to shew the matter as of little consequence, or wholly unworthy of notice.

How sad are the results of precipitation, how much misery is brought on society by revenge, how much peace of mind would attend the forgiveness of our enemies? but when unfortunately we are led by impulse, and have not our passions under control, how liable are we to lose sight of what is due to ourselves, and to our neighbours! we make use of expressions which we afterwards regret, and the consequences may be fatal to ourselves as well as to those we have injured.

From persons whose education has been neglected, and whose minds are ill regulated, forgiveness of enemies must not be expected. They have not their passions under due control, and seem to think they can never be sufficiently revenged for the injury they have received, however trifling that injury may be: indeed, to use the words of the immortal Shakspeare:

"Could men thunder, Jove never would be quiet."

If we examine the cause of the dislike some children feel for all those who are placed in authority over them, we shall find that this evil feeling originates in the absence of judici-

ous restraint during the early period of education; in the nursery, children have been allowed to command, and when at length they are brought into the school room and expected to obey, they fancy themselves aggrieved, and a feeling of hatred is engendered towards those they consider as their oppressors, not as their guides. Children are too ignorant to feel and understand that the punishment they undergo is the result of their own ill conduct, and that they are to blame for the sorrow they bring on themselves; instead, therefore, of being grateful for the good done to them, they are unjust almost from their infancy. All virtues are connected, vices are equally so, and where ingratitude prevails, there will be no room for benevolence and friendship, nor any of the social virtues which contribute so powerfully to human happiness.

Among the ancients forgetfulness of injuries was considered a virtue, the heathen philosopher even said that to forgive one's enemies was to be equal to the gods. Cato whom all the world admired, said that he forgave everybody but himself.

A desire for revenge, is a symptom of a diseased soul; forgiveness and forgetfulness of injuries are far preferable, they are proofs of a mild and good disposition, while revenge is but a symptom of ferocity; indeed, to return evil for evil, is more like brute than man.

The most prudent manner of acting towards our enemies is, by our good conduct, to put ourselves out of their power, and to defy their malice by deserving the esteem of the good. Plutarch wrote a long chapter on the utility of enemies, indeed they are useful; the upright man is not turned from the right path by calumny nor injustice, on the contrary, he walks in the path of duty with a firmer step. Does your enemy point out any of your defects, listen to his words, mark them, examine your own heart, acknowledge the truth of the observations, and strive to correct yourself.

The forgiveness of offences among the ancients was scarcely known, christianity has made it a common virtue, not only

suited to philosophers and stoics, but to all mankind. We all here below have our friends and our enemies; we all need to receive and grant forgiveness, and in that most beautiful of all supplications, the Lord's prayer, do we not say, *forgive us our trespasses as we forgive those who have trespassed against us.*

Let us learn from the New Testament how to deal with our brothers when they offend us.

" The kingdom of heaven is like unto a certain king, who would take account of his servants.

" And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

" But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

" The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

" Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

" But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

" And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

" And he would not: but went and cast him into prison, till he should pay the debt.

" So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

" Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

" Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

" And his lord was wrath, and delivered him to his tormentors, till he should pay all that was due to him.

" So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Our Saviour who preached this doctrine, ended on the cross his blessed life, which had been devoted to the good of mankind, and in the midst of his agonizing sufferings, he prayed for his enemies, saying, " Father forgive them for they know not what they do." Sublime words so little understood; they do not indicate weakness, nor command impunity, but express truth, banish from the heart, passion that blinds us, and give that calm which enables man to act impartially.

Why should we rise up against our fellow creatures? those who injure us, instinctively yield to their ill regulated passions and know not what they do; they are the first victims of their own passions. The christian who is injured by his neighbour, does not give way to his feelings, he seeks no retaliation, he is guided by prudence, and if there be danger he avoids it, but continues to follow the right path, consistent with the laws of human nature and the duties of religion.

We cannot change the world, nor do away with envy and malice; we can scarcely improve our own nature, how then can we change that of others, when their education may have been bad and their minds corrupt? We should at all times be prepared to meet with annoyances; life is strewed with disappointments, we must learn to submit to them, to know how to bear and forbear: we must endure moral contradictions as well as physical ones; and in order to triumph over our enemies, we must endeavour to be superior to them, by mastering our blind passions, in doing better than they do; thus we shall prove to them that it is not in their power to degrade us, nor to disturb our peace of mind, resulting from a pure conscience.

DUTIES TOWARDS OURSELVES.

When a man dreads to fall under his own contempt, this feeling is the best safeguard, against all that is ignoble.

Having succintly followed the series of duties towards God, and towards our neighbour, I must now treat of the duties we owe to ourselves. "Be ye perfect," said our Saviour, "as your heavenly Father is perfect," this precept commands the duty of self improvement suited to our double nature, and that duty facilitates all other duties.

Man is physically, morally, and intellectually capable of improvement. To this privilege he owes his superiority over all other living creatures,—man made after God's image manifests every where traces of his divine origin.

There are in man two principles, the one heavenly, as relating to the soul, the other earthly, as relating to the body: it is the opposition of these two principles which constitutes all the acts of life, and the choice man makes between these two influences constitutes his merit, his improvement, or his degradation.

Man's duties towards himself consist in not degrading himself, but in seeking to improve, and in letting the soul predominate over the body; how desirable is it to make children understand this truth, revealed to us by religion; are we not taught in the Bible that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Therefore it is because man is made after God's image, and receives a divine principle that he rules over all living creatures. Man comes into this world the weakest of beings; instinct, the sure guide of all animals, is but little developed in man. Dumb animals are from instinct what they should be, but man requires the assistance of his reason, he

must make for himself a rule of conduct; in his infancy he must depend on the tenderness of parental care; man has not the strength of the lion, nor the piercing look of the eagle, he is not protected by feathers, nor furs, he is the most delicate of all animals, and yet, he governs, and masters all, for God has endowed man with qualities which make him superior to all living beings; man is blessed with reason and understanding; he can distinguish truth from falsehood, justice from injustice; he is intelligent and free, he knows his Maker, and adores him for his goodness and mercy: by the medium of memory and fancy, he can form ideas, he can study laws, distinguish causes from consequences, can act freely and conscientiously. Man is sensitive, and through this sensitiveness, he feels for his fellow creatures, either love, sympathy, indifference, or dislike, which lead him to live under the social law. His intellectual and moral faculties, compensate for the want of physical strength, so that he conquers all obstacles, and turns every thing to his own advantage.

But the intellectual faculties with which God has gifted man, are not acquired like the instinctive faculties of brutes. From their birth, the mental powers of man are gradually developed, and however long may be human life, yet it does not suffice to bring our mental powers to perfection. Man during the course of his existence adds, his own reflexions to those of his predecessors, or his cotemporaries, and thus increases and improves his own ideas; by study he acquires also knowledge and improves his judgment, and thus gains right notions of truth and justice; but to attain this great object, activity and exertion are indispensable.

It behoves every governess to make her pupils clearly understand that they owe it to themselves to make the best possible use of their time, for improvement is the result of industry and application.

To improve ourselves is a duty imposed on us by our Creator, and revelation confirms what observation has taught us. Dumb animals are faithful to their instinct, whatever pains

might be taken to divert them from it, would prove useless: while man, on the contrary, retains the ideas he acquires, and transmits them to others: from the commencement of the world, man has constantly advanced in knowledge. One generation transmits to another the information acquired, and in the present time we easily learn from our parents and teachers, the discoveries made in the arts and sciences during the past ages.

I have often heard children advised not to do anything unworthy of their name and station in society, but I never knew them to be cautioned against doing anything unworthy of their nature, and yet how good might be the result of such an exhortation: let children learn that if by their bodies they are assimilated to animals, by their souls they are assimilated to angels: that corruption and death will be the lot of our mortal remains, while life and immortality are reserved for our souls, and let them also be made to understand that to be too much attached to things of this earth is unworthy of our spiritual nature.

I have seen children well trained from their earliest years, who had been taught that they had a soul by which they were to be governed; these children have acquired habits of reflexion and self command which have been useful to them through life, and when thus educated, have possessed a sense of dignity even in childhood. They have avoided doing wrong, not through fear of punishment, but through a sense of duty.

There can be no doubt but that the best means of teaching children their duties towards themselves, is by continually making them bear in mind, that they have an immortal soul, and though man has fallen, yet he still retains something of his celestial origin, and does not, like the brute creation, walk with his head bent towards the ground, but stands erect in a commanding attitude; the habit of thought is stamped on his noble forehead, and his countenance bears traces of his soul; his looks are carried to the horizon and to the

ground; man is in fact the link which unites heaven to earth.

"It is dangerous," says a very pious and learned writer, "to make man feel how much he resembles the brute, without at the same time recalling to his mind his greatness, and it is dangerous to shew his superiority, without at the same time shewing his inferiority, but it is extremely advantageous to point out both his superiority and inferiority; therefore let not man undervalue himself, as he is capable of doing much good."

The same qualities that exist in man, are also to be found in children, they are led on by their passions, and if left without moral and religious restraint, they will be as savages, and follow the bent of their evil inclinations.

No human being should lose sight of his noble destiny, and children should be early taught that there is in them something divine which they should never degrade.

To many what I write would seem beyond the comprehension of children, but not beyond that of mothers and governesses; I ardently desire that whatever may be useful, should be made clear and intelligible to the youthful mind. I am a great advocate for early training, I know from experience how much good may be effected by judicious management in early life, and I also know that, were children taught to respect themselves, they would understand the duties they have to perform, both towards their superiors and inferiors.

It was the opinion of the ancients that the object of man's existence was happiness, which happiness consisted in mastering their passions; and does not christianity teach us, that with divine assistance, man may conquer his evil inclinations, purify his heart, and by constant watchfulness become worthy of our heavenly father: therefore should we endeavour to attain perfection; to be good is to be happy, and religion teaches us that virtue alone is pleasing in the eyes of God. Here then is the object of education, to purify the soul, and improve the body: man is weak, and has innume-

rable wants, but he has also an immortal soul yearning for eternity.

Man having sinned, his punishment is constantly to aspire after happiness, without attaining it, for there is no real happiness here below. But the more we endeavour to purify our hearts, and cultivate our minds, the more we obtain mastery over our will, and acquire the habit of doing good, the greater is our chance of celestial and terrestrial happiness.

If we admire the instinct of animals which leads them on surely to the end for which they have been created, it is impossible not to acknowledge that this instinct is a species of machinery. While man is endowed with a noble and elevated instinct, his task is to improve, he seeks after knowledge, he examines his own works, he tries different plans when he has an object in view, and if at least he does not attain perfection, yet is he not completely disappointed, as his later productions are generally better than his former ones; but his destiny is to desire more than he can attain, such is his moving principle, and it is this tendency and activity of mind that is to be directed by education.

Children placed under the care of an ordinary governess are satisfied with all they do, there is no desire for improvement, no wish to attain any degree of perfection, and by allowing this habit of indifference to prevail, the result of education must always be unsatisfactory. Whereas the great object ever to be held in view, is to guide and direct the activity of mind which leads to improvement, and as the highest degree of happiness man can attain, must depend on his own conduct, it is incumbent on every person undertaking the sacred task of education to inculcate in the youthful mind the necessity of self respect.

The dignity so necessary to constitute the manly character, should exist in the child, and unless this noble feeling has been duly cultivated, it will be vain to expect that it will suddenly spring forth, merely because the individual has ceased to be a child and has reached man's estate. Self re-

spect, or dignity, is not only requisite in important affairs, it is called for in every day life, and governesses who have felt the necessity of cultivating these right feelings in their pupils, have conferred a benefit on society, which entitles them to the goodwill and gratitude of many.

Habits of self command can only be acquired under judicious management. How fearful it is to see young persons give way to bursts of passion on the most trifling occasions? how many women in all ranks of life, seem unconscious of the necessity of self control! and yet, among what is termed the educated classes, it seems reasonable to expect that they should have obtained a mastery over their passions.

Why not teach the young to bring their intellectual powers into action, and make their wishes subjected to reason, not to caprice? Why not, also, make them clearly understand that in forgetting what is due to others, they lose sight of what they owe to themselves, and that, instead of acquiring the esteem and affection of those with whom they associate, they will be objects of contempt and pity: what chances then have they of happiness, either in this life, or the life to come?

Physical, moral, and intellectual improvement can never be dispensed with, and young persons satisfied with themselves and consequently not wishing to progress, must necessarily have little to recommend them; whatever they do will be characterized by imperfection, and as I have before remarked, self satisfaction will be a bar to all improvement.

"Morality," says a very eminent christian writer, "must be founded on principle, not merely on habit, therefore should every governess feel the necessity of instilling into her pupil's minds correct motives for right and wrong; ignorance must be no excuse for failure in duty; principles are laws, to which well educated children, freely, and willingly submit, and if these principles be strengthened by morals, and religion, they will prove our safest guide through life. Let women be strengthened by principle, and these principles will be as the shield of Minerva which will protect them against the evil chances of

life. The weaker our nature, the greater the protection we require, but we must find that protection in ourselves; we should have a rule of action, and seek assistance from a higher power, not depend on human aid alone.

If a child leaves the parental roof, but for a short time, the affectionate mother takes all possible care to prevent its suffering from the effects of external wants by guarding it against cold and hunger; but no pains are taken to give to that child the prudence and wisdom necessary to guide him on his road through life. Yet human life is a journey; heaven is the goal we hope to reach, but it is the only journey for which we are not prepared; we walk in the path of life, as if by chance, and the education which should serve as a light to direct us, and teach us to avoid the perils by which we are surrounded, gives but an imperfect light, and we hurry on to destruction.

But if we really desire to enable our children to go through life with comfort to themselves, and credit to their friends, it is not only necessary to show them the evils they must avoid, but their health must be strengthened, their hearts purified, and a love of virtue inculcated; their minds must be enlightened; they should be taught to bear in mind that their destiny is a noble one, and endeavour to become worthy of it by constantly seeking to improve. In fact children must be taught to follow the steps of our Divine Redeemer, to be meek and humble, charitable and just, and thus by purifying the heart, we shall be better enabled to elevate the mind. This noble and beautiful task, is that of a governess, it is by her gentle influence that this good can be effected, it is by her constant watchfulness over her pupils that she can lead them to judge what is right, and encourage them stedfastly to pursue it.

In all that relates to the education of the heart, precept will not suffice, it is the practice of virtue I advocate, and if a governess unfortunately does not feel that she has duties to perform towards herself as well as towards her pupils, but

little good can result. There is no perfection in human nature, consequently whatever may be our station in life, whether rich or poor, we should desire to improve, and though governesses are placed above their pupils, yet it does not follow that they should remain satisfied with themselves, and not endeavour to make further advancement in learning and virtue.

Again I repeat man is physically, morally, and intellectually capable of improvement,—in other words, man requires three kinds of education, but each and all must tend to the same end, that is the improvement of the soul, mind and body. In this journey we call life, the soul and body are constantly connected by indissoluble ties. The body must be improved in order not to oppose obstacles to the activity of the mind; if the body is weak, or has been over indulged, so that it does not submit to the dictates of the mind, then it is a clog that degrades the mind to earthly appetites and miseries. If the mind and body alone are cultivated, there is to fear that man will be a cunning and dangerous animal; the body must be under mental subjection, and mind and body must be constantly under the control of the moral and christian law, which alone can render life meritorious. Therefore in seeking for improvement, and in submitting to the beautiful privilege of our nature, we must try to improve the body, the mind, and the heart, and render children entrusted to our care, as perfect as is compatible with human nature, but at all events they must aim at christian perfection as the end and reward of their efforts.

I am decidedly of opinion that the more the religious feelings are cultivated, the greater will be our progress; humility of heart will teach us that we have much to learn; and when to this humility of heart the light of reason be added, and the assistance of a higher power be sought, there is much cause to hope that we shall be better enabled to fulfil our duties towards God, towards our neighbour, and towards ourselves.

DUTIES TOWARDS OURSELVES.

SELF-PRESERVATION—PHYSICAL IMPROVEMENT.

"Know ye not that your body is the temple of God which is in you."
1 Cor. vi, 19.

If in education the physical qualities were alone to be considered, man might be trained as the domestic animal. But in the education of man it must always be remembered, that there is a soul and body requiring cultivation.

"We should," says Plato, "take care of the body, as well as the soul, so that like two robust coursers, harnessed to the same chariot, both may draw with equal strength." This comparison, made by so celebrated a writer as Plato, exactly represents the idea I wish to convey; the two elements which constitute man, must be developed, so as to establish a kind of equilibrium on which depend health of body and peace of mind.

Nothing causes so much depression of spirits as bad health; a suffering body continually attracts the attention; the mind is weakened by pain; and without entering into scientific observations, I think it will be admitted by all, that our intellect, our temper, and even our souls are generally influenced by health. The mind ill at ease, in a suffering body, does not expand; the affective qualities are also influenced by pain, for illness makes us selfish and fretful; how few are gentle, mild and forbearing in sickness.

Observation and experience shew, how much the moral faculties are affected by disease; health therefore enabling us better to perform our duties, we cannot neglect it without being unjust towards ourselves and towards society; to ruin our health knowingly and willingly is, according to reason and conscience, a kind of suicide. Illness weakens the reflective

powers; the temple, in which the soul resides, must be at peace, or it is impossible for man to improve his reason—his mind—his heart. Is it not reason which enables us to know God and his works? to know our religious and social duties? In the enjoyment of health we can work more advantageously for our own benefit and that of our fellow creatures; and while cheerfulness and contentment are the attendants of health, the sick are wanting in energy, both of body and mind.

The Bishop of Rochester, speaking of Pope, said he had a crooked mind in a crooked body: as though Pope's mind had been modelled on his body. Undoubtedly the body has an influence on the mind when the superiority of the latter is abdicated. In man, not sharing in the blessings of education and in whom the passions are strongly developed, the body may degrade the soul; but in those who have received a moral education founded on revealed religion, and who have contracted the habit of subjecting the body to the direction and will of the soul, the body improves as the soul becomes more and more purified.

No greater honor could be done to the human body than to style it the temple of God; and St. Paul confirms what we learn in the Book of Genesis, that man is made after God's image.

Those who believe in human dignity and in the resemblance of man to his Creator, must admit that the privilege of this resemblance should induce us to seek to improve. The man who sins defaces the image of God; but he who aims at perfection, who endeavours by all possible means to attain this great end, is nearer to the primitive resemblance granted to Adam, which he violated by disobeying the divine command.

As to Pope, I do not unreservedly adopt the opinion of the Bishop of Rochester, that a deformed body implies a deformed mind, for I think that a strong mind improves the body, and gives to it rays of the primitive beauty of our first father, when in favor with his Maker.

The work of physical, moral and intellectual improvement, pre-supposes existence and self-preservation, which lead us to observe the laws to which our organization is subject; so that, before I speak of the improvement of the senses under our control, and the means of attaining physical beauty, a boon so earnestly desired, let us take a cursory view of the indispensable wants of the human organization.

"The fabric and texture of our bodies," says Addison, "shew the hand of a thinking and all-wise being, with the evidence of a thousand demonstrations." It is thus we should consider the human organization.

The infant, the adult, and the aged, require air, heat, food, and exercise. Air is more necessary to the lungs than food to the stomach; the lungs require a constant supply of air, while food is only taken at stated times. Respiration admits of no repose, the child and the plant alike require air, and if air be wanting, or if it be impure, the human being, like the plant, droops, withers, and dies.

It is, therefore, evident that for the benefit of children, it is necessary they should be placed under the care of intelligent governesses, not only capable of improving their mind, but also of watching over their health; if a governess does not know the advantage of pure air, it is a benefit lost to her pupils, for on pure air depends purity of blood, and on purity of blood depend the growth and strength of the body. Whether in the study, sleeping apartments, or play-room, pure air is equally necessary.

Children require warmth, their young bodies have less heat than those of grown up persons, due care must therefore be given to the way in which they are clothed, in order that they may not suffer from change of temperature or season.

With regard to diet, the more simple it is, the better it is suited to youth; a little care only is required to prevent children eating too much; to give them anything indigestible is decidedly wrong. When after meals children appear

heavy and oppressed, or are unwilling to run about and play, it shews either that their stomachs are over loaded, or that their food is not easy of digestion.

Some governesses in their anxiety to advance their pupils, and please their employers, make children commence their studies immediately after meals, a custom fraught with evil consequences, and most injurious to health and growth: indeed the mental powers are inert, when the stomach is loaded.

Regularity in meals contributes much to health, children should not remain beyond four hours without food, at the expiration of that time they will always be hungry. Herodotus relates that the Lydians at a time of great scarcity invented games to amuse the people, and make them forget their hunger; they passed thus whole days without eating: in this respect children may be compared to the Lydians; if allowed, they would willingly continue their amusements instead of coming regularly to their meals. But this liberty should on no account be granted, for when children are too long without their meals they eat greedily, take too much at one time, and thus injure their health. In some families it is customary to give children the same sort of food all the year; this is a bad practice, and a mistaken notion. Nature shews that change of food is desirable for man; each season bears its products and a change is as useful to children as it is to adults. Far be it from me to make children fanciful, I should on the contrary desire, that their food be plain and wholesome, and that they should eat whatever is placed before them, unless they have a repugnancy for any particular thing; as there is no accounting for antipathies, it is perhaps wise not to attempt to overcome them; indeed, to insist on making a child eat any thing to which it has a natural aversion, positively amounts to cruelty.

The most eminent physicians have strongly recommended that great attention should be paid, both to the quality

and quantity of food given to children which, must be suited to their age, constitution, strength and mode of life.

The most wholesome drink for children is spring water; it injures neither the brain nor the digestive functions, and will be found far more conducive to health than fermented liquors; indeed parents, and governesses cannot be too careful in encouraging children in simplicity of taste and moderation, for nothing is more injurious to health than excess, either in eating or drinking. Temperance is not only a duty, as being necessary to the preservation of health, but it also tends to the good of society at large. Let children be early taught that eating and drinking must not be considered the chief object in life, but that food is necessary to our existence.

The great aim of education is, in my opinion, to make the soul predominate over the body. Excess in eating or drinking is degrading; it becomes very difficult to have proper control over children who are too well fed; and it is a mistaken notion to suppose that to allow children delicacies, contributes to their happiness, for the peasant's child with its homely fare is often more contented than the child of the rich surrounded by delicacies.

Exercise is perhaps as indispensable to growth as food, activity is so necessary to children that they require their free agency; a child who through weakness or disease is confined to the same place, may be said rather to vegetate than to live; in short, well directed physical education consists in due attention being paid to air, warmth, food, exercise, and I may add cleanliness.

Cleanliness considered specifically and independently of diseases, resulting from the opposite vice, is in itself a virtue; it is a proof of the respect we owe ourselves, as belonging to a physical nature of a high order, forming so close an alliance with the soul; the body being, according to St. Paul, the Temple of God.

Epictetus considered cleanliness of the body as an indica-

tion of purity of mind; and Bacon said, that cleanliness was to the body, as morals were to the soul; "it tends," adds this philosopher, to shew the respect we have for society and for ourselves."

If due pains were taken to shew children the human body as a master-piece, resulting from divine wisdom and goodness, the care of the body would then have a more elevated direction.

"O Lord," said a pious author, "if the greater number of mankind do not discover Thee in that glorious show of nature, which thou hast placed before our eyes, it is not because Thou art far from every one of us, Thou art every where about us, and within us, but we wander from ourselves, become strangers to our souls, and do not apprehend Thy presence."

Let governesses remember themselves, and teach their pupils, that human beings have a mind and body, that their influence is reciprocal and constant, and that degradation of the body is hurtful or prejudicial to the soul: and while the duty of self-preservation consists in keeping man in a state of health, which allows the intellect and mind free exercise, enables us to improve the education of the senses, which should be the great object of our double nature.

The senses being under our power and direction are susceptible of improvement, while the functions necessary to life, such as respiration and digestion, are not under our control. The senses are generally active; in their right direction consists the great art of education. The child learns to taste, to see, to hear, to feel and to touch; society has established various arts, professions, and trades, suited to these senses, and were man suddenly deprived of any one of them there would be a general perturbation.

"There is," says a philosophic author, "inconsistency, and something of the child's propensities in mankind; a piece of mechanism, as a watch, a barometer, or a dial fixes the attention; a man performs a journey to see an engine, stamp

a coin, or turn a block, yet the organs through which he has a thousand enjoyments, and which are themselves more exquisite in design and more curious both in contrivance and mechanism, do not enter his thoughts.

The senses are so perfect, are the source of so many ideas, so many arts and talents depend on their exercise, that improvement consists chiefly in the proper direction of these senses. How slowly do children progress who are wanting in any of these senses? The deaf, dumb, and blind are always objects of pity; and were we to compare their situation with our own, we should incline ourselves with gratitude before our divine Maker, who has given us the means of so much enjoyment and improvement. All our sensations being accompanied by internal movements, which change or modify our natural constitutions, external alterations naturally result. Indeed it is scarcely possible that the body and mind be discordant unless some accident has interrrupted the natural course of things.

"I cannot too often repeat," says Montaigne, "in what estimation I hold beauty, that quality so powerful and beneficial not only to the human race, destined to assist each other, but also to the brute creation, I consider it as only one step below goodness."

The principle of beauty being perfection, and virtue being moral perfection, which most approaches to divine perfection, it results that virtue tends to improve the countenance, and gives grace and dignity to the figure.

An ancient proverb says, that wisdom and nature always agree; generally speaking this is true, and it is admitted that the mind is reflected in the countenance.

"It is undoubtedly true," says Sulzer, "that it is possible to discover, in man's figure, especially in his face, something of what is passing in his inmost soul." We see the soul in the body, in other words, it may be said, the body is the image of the soul itself rendered visible.

From what precedes, it follows, that physical, moral and

intellectual education combined, serve to develop physical beauty.

Whatever may be the natural features of an individual, if his talents be cultivated and his senses improved, his moral feelings developed, it is certain that his countenance, the image of his soul, will be illumined by a ray of beauty, not merely consisting in regularity of features, but a reflection of divine beauty.

The improvement of the senses is, therefore, in the decrees of Providence. If the body be healthy, it yields more easily to the will, and is modelled on our habitual feelings. It is the soul that imprints on the forehead a character of nobility and majesty, that gives grace and dignity to the figure; while experience proves that irregular and vicious propensities degrade both mind and body. Consequently the surest method to improve ourselves, to perfect our features, and acquire beauty as far as depends on us, is to improve the soul, adorn the mind, and to deny entrance to all evil inclinations.

If in educating a child its mind be cultivated, and the qualities of the heart be neglected, that child may have regular features, and according to the general opinion be good looking, but will never have that moral beauty, virtue alone can give, and which has something of celestial origin. How often has it been observed with regret, that children endowed by nature with good features, have, as they advanced in years, lost all traces of beauty; it is because the moral life of man is pourtrayed in his countenance.

What is most pleasing, or most repulsive in man, is the character of the heart and mind painted on the face. A gentle soul without pride, or remorse, overflowing with benevolence and humanity, a mind superior to evil passions, is easily discernible in the whole action of the body; a modest, graceful, and enchanting air is the usual expression of it.

DUTIES TOWARDS OURSELVES.

SELF-CONTROL, DIGNITY, MODESTY, TRUTH.

"A gracious woman retaineth honor,"
—PROV. Chap. xi, v. 16.

I have in the preceding chapters endeavoured to shew in what consisted the duties of self preservation: and the attention to be given to the improvement of the human body as being the temple of God; it remains now to consider, what man owes to his soul. I have said and cannot too often repeat that the chief objet of education is to subject the body to the soul, to make our spiritual nature predominate; in fact the body must be the humble companion of the soul, for the soul would be degraded, and unworthy of its noble origin and destiny, were it to become the slave of the body.

Our soul the image of God, must ever maintain its dignity, and authority: it is degraded and enslaved, by vicious propensities, human passions have so strong a hold of man, the temptations by which we are surrounded are so numerous, that in order to have the power of resistance, and self command, children must be early accustomed, to seek assistance through prayer; to obtain a mastery over their inclinations and keep their tempers in due subjection.

Man has a great propensity to self esteem, and is naturally inclined to think he is better than his neighbour: therefore is it necessary in developing dignity and self respect in children, to be careful in preventing this sentiment from degenerating into pride and vanity, to effect which purpose it must be made the principle of self control.

Self esteem is indispensable to the dignity of the female character: if this sentiment be wanting, woman is as a toy

or an instrument in the hands of the wicked, incapable also of making good use of the faculties with which she is blessed, or of fulfilling the duties she is called on to perform.

"Self control" says an eminent author "is not only a great virtue in itself, but from it many of the other virtues seem to derive their lustre, and its habitual exercise so moderates all passions, that little exertion becomes at length necessary to manage them."

According to my views of Moral Education the great art of a Governess is carefully to watch over her pupils, and to assist and encourage them in improving those faculties which, if not under right direction, may degenerate: principle will then be wanting and there will be no rule of conduct.

The feeling of personal dignity must be purified by religion; pride is a common failing with the weak minded, children also are naturally inclined to it, and I would on no account that self esteem and dignity, so necessary to good conduct, should be mistaken for the evil feeling of pride, which religion and reason condemn: "Be ye meek and humble of heart" saith the scripture. It is this sentiment I would have early inculcated in all children whatever may be their rank or station in life.

Self esteem and dignity, are suited to the human being made after God's image, founded on religion they are the surest safeguards against vice and immorality; when these feelings are early cultivated and children have contracted the habit of listening to their conscience, of being under its guidance, and when the feeling is enlightened by religion, self esteem, I say, may lead to the most beneficial results: but where this sentiment has not been cultivated, or where it is weak and uncertain, there will be nothing noble in the actions of child or man: dignity of character will be wanting, degradation both of mind and body almost naturally follow; for the individual who does not esteem himself is indifferent as to the opinion of others.

It is a strange mistake in Education to suppose there can

be results without causes: or that children have elevated ideas, and perform noble actions without either principle or example; or, when unfortunately their principles are not in conformity with religion and morality. Implant in young children a love of right, as they advance in age prove to them on all occasions the necessity of a rule of conduct founded on religion, and the consequences of an education thus directed cannot fail to be satisfactory.

It is too commonly supposed in the great world, that to give children a sense of dignity, it is merely necessary to remind them frequently of their high birth; but this factitious sentiment instead of being a safeguard against vice, is in itself an evil; and is it reasonable to expect that one evil should prevent another? I once knew a child, the daughter of noble parents, who was continually striving to prove her superiority over her governess; this child talked of her birth, her rank, her expected fortune; in her opinion a *governess* was *no body*, because she was poor and compelled to work. The fond mother in answer to the observations made for the improvement of her child, merely said the expression of such sentiments was of no consequence in one so young, that time would correct her failings, and in mixing with the world she would see the folly of pride.—Alas! what a sad and common error, to suppose that time without constant care and the assistance of a higher power can correct our faults.

Both, man and child can only reasonably be proud of their good thoughts and their good deeds: in fact of what they can claim as their own, what really belongs to them: but even here the term proud is misapplied. It is man's character, not his fortune, nor rank which constitutes his worth and the nearer man reaches to the perfection of which christianity offers so beautiful an example, the greater is his value.

Pride and ignorance are generally companions, but children whose hearts and minds are duly cultivated and who are in fact well educated, have dignity without pride, virtue

without ostentation; and as it is far more difficult to make children passive than to employ their activity, I would endeavour to exercise the feeling of self esteem and dignity, teach them to obtain a mastery over their passions, and only to feel satisfied and happy when they had performed some good action conquered some evil inclination, in fact, made the soul predominate over the body. Self control is almost invariably opposed to the desires of our animal nature, it is, in fact, the rein, or discipline which keeps it in subjection.

As man advances in life and learns from his own experience the danger of yielding to his passions, he tries to free himself from their yoke: but such is the weakness of human nature, and still more so of our principles, too often the result of chance rather than of a well directed education; that good resolutions are of little avail, they are no sooner made than forgotten, and while reason condemns, conscience upbraids us for our weakness, and want of self command. It is owing to an imperfect or an ill directed education that we do the wrong while we love the right; it is from a want of firmness of character, an absence of determination that we yield to our passions, or to the counsels of the ill disposed. The Almighty endowed us with a will to guide us in the right path, yet we knowingly go wrong: because in early education a mastery has not been obtained over the will: children in their youth are expected to submit to the commands of others and it is right they should do so, but it is also well that they should be taught the necessity of submitting their inclinations to reason; that they should be habituated to have their passions in abeyance, and early learn the great lesson of self control. Again I say, God has given us a will to direct us, and we forsake this precious instrument, we yield to our passions, and abdicate our high prerogative, freedom!

I cannot here lay down any precise rules for the development of dignity and self-esteem, but it is certain that no governess of a common order will understand the art of instil-

ling into the pupils' minds the principles I so earnestly advocate as positively necessary to the well-being of society: for inefficient governesses are wanting in a knowledge of the human heart and their own education being imperfect the study of morals has probably been neglected or not understood.

Pride is common among the children of the opulent, for parents in high life seem not to be aware of the evil consequences of a vice, which is a bar to the improvement of both heart and mind. Indeed pride often leads to madness, as though the Almighty, by the annihilation of the faculties, wished to punish man for his presumption. Pride, like ignorance, prevents us from acknowledging our defects and from seeking to correct our bad qualities. "A man's pride," the scripture saith, "shall bring him low, but honor shall uphold the humble in spirit."

Human improvement is a task requiring constant and unremitting attention; imperfection is the natural characteristic of man, and the moment indifference is substituted for watchfulness and self-control, then again does man fall to his original state of degradation and sin.

"The excellence of the heart," says a learned author, is elicited by cultivation only; previous to entering upon it, the instincts of man are little superior to those of the creatures which like himself draw their sustenance from the produce of the earth. Any original virtues man possesses seem to be chiefly unfolded by the tacit inspirations of relationship or the feeling of his personal dependence; his benevolence is weaker than his selfishness, his courage is lower than his cunning; he has no knowledge, he practices no arts, he is destitute of refinement; he yields to his propensities because he finds gratification in their indulgence, and his pleasure in the aboriginal state, unregulated by nature. Forsaking them his mind soars higher, and as it expands in the conception of those grand virtues which shall render life illustrious, he comes to abhor the meanness of its pristine

condition and recoils from the impulse which he was so ready to obey."

Thus left to himself, and deprived of the advantages attendant on an enlightened education, man is a dangerous being—enlightened by religion he becomes essentially useful and good; charity makes man benevolent, the knowledge and practice of his duties keep him in the right path; and, as the activity natural to youth must be applied either to do good or evil, how essential is it to place children under the care of a governess, able and willing to give a right direction to this activity, and develop and strengthen the best feelings of her pupils, as the most effectual mode of overcoming evil inclinations and conquering vicious propensities.

Far be it from me to say that defects are not to be corrected, I am, it is true, a great advocate for indulgence when under the influence of judgment; but what I most desire is to develop good and noble qualities in children, and to make these elevated qualities preponderate. When I urge the necessity of making girls feel that being made after God's image they must respect themselves, I would on no account that self-esteem should be mistaken for vanity; neither should I desire to see children either too much elevated or too much degraded.

"When man," says a great writer, "can only contemplate all his personal and intellectual embellishments, all his properties and prerogatives not forgetting the short enjoyment which he shall be permitted to hold of them, he will find very little encouragement for pride. To boast of personal ornament which every transient hour is effacing, and which the slightest accident may impair is folly; his knowledge is gained from the world of the learned; nothing is known to him but what was known before. He is indebted in few respects to his own merit, if what he owns is principally derived from fortune or the blind partiality of friends. If his wealth has come of another's industry, if claiming distinction his honors have not always been duly won."

Modesty is generally the attendant of merit, it is no derogation from dignity, but on the contrary an additional ornament to woman; for modesty and decency are so closely allied that it would be difficult to separate the one from the other.

Modesty is a beautiful quality, it teaches us watchfulness; makes us desire to improve and greatly enhances all other merits; how culpable then is the governess who is careless or indifferent to a subject fraught with such momentous consequences to her pupils, and which may and probably will influence their destiny here and hereafter.

In some women a sense of modesty is so powerful that it accompanies them beyond the tomb; history furnishes us with an account of the females at Miletus, who, yielding to a fatal example committed suicide; the contagion increased—a remedy was vainly sought—at length it was decreed that the bodies of all those who destroyed themselves should be exposed in the market place; and from that time the evil decreased. It is also related of Anna Boleyn that when reclining on the block she adjusted her robe that her body might fall decently.

Woman without modesty is a degraded being, while Providence has granted to a virtuous woman a dignity which surpasses all beauty, and the Scripture saith, that "Her price is far above rubies." If a woman wishes to command respect she must ever bear in mind what she owes herself as a christian, and cultivate the virtues which will be her greatest charm and her greatest virtue both in the eyes of God and man.

If the absence of self control, the want of dignity and modesty are degrading to the soul, a disregard for truth is equally to be deplored

Childhood is particularly attractive, because candor and sincerity, evinced by a love of truth, are the peculiar characteristics of this happy period of life. Truth is in itself beautiful, it springs from the Almighty who is all truth; to

depart from truth is degrading to man, while a love of truth is congenial to human nature; it gives evidence of a pure mind, and commands even the respect of the insincere.

It is the duty of every parent and every governess constantly to bear in mind that it is by strict and early attention to the inclinations and habits of children, that a love of truth can be inculcated; if dissimulation of any kind be allowed or encouraged, children become gradually habituated to concealment, then to falsehood; whereas if led on all occasions to act nobly and candidly, if made to feel and understand the beauty of truth, they will seldom deviate from it, or should they do so, they will have sufficient moral courage to acknowledge their fault, sufficient resolution to endeavour to avoid the repetition of it; but children who have once acquired the habit of falsehood, seldom recover that tone of mind which makes them love truth, and feel its beauties, and while truth purifies the soul, elevates the mind, and gives dignity to man: falsehood sullies our best qualities, it degrades the soul, weakens the mind, and is in the words of scripture an abomination to the Lord.

DUTIES TOWARDS THE SOUL.

CULTURE OF THE INTELLCTUAL FACULTIES.—ATTENTION.

> Everything floated into their mind unconnected, so that one desire easily gave way to another, as a second stone cast into the water effaces and confounds the circle of the first.
>
> JOHNSON.

If I have strenuously endeavoured to shew the importance of early education, it is because I feel that it is the basis of all happiness; it is in fact in early life that the ground is prepared to receive the seeds that are to bring forth good or evil fruits, according to the degree of care that has been given to the infant mind.

Unfortunately in most families, young children are left to chance, or are placed under the guidance of common servants, or incompetent nursery governesses: then as children advance in age, it becomes necessary to eradicate the evil seeds that have been sown, and to endeavour to develop in their young hearts and minds the elements of those virtues, which so powerfully contribute to the present and future happiness of mankind.

It is owing to a defective early education that we sometimes meet with such strange contrasts in the same individual. The errors of early education prevail in later life: and all the powers of reason seem unable to counteract the evil effects of primitive mismanagement.

The greatest benefit that can be conferred on man, is to place him in infancy under the care of kind and intelligent persons, calculated to improve his heart and mind, to prevent his acquiring false ideas, or yielding to evil inclinations. The pride of parents relative to their children is usually very great, but too commonly shown in attention to trifles; and while dress is an object of great consideration, the body is adorned, and the soul is neglected.

A parent's love should rather be evinced by the choice of those to whom she confides the care of her offspring, indeed nature affords us beautiful examples of parental solicitude. The eagle confides not its young to the care of the timid dove, yet among human beings, in our social state, persons of rank and fortune, place their children under the guidance of incompetent persons, and are careless or indifferent as to the culture of their soul and mind. Again, let me urge the necessity and advantage of a judicious and early education. Young children should be placed under the care of enlightened governesses, who understand the improvement of the qualities of the soul, and the direction of the mind; it is the ignorance, or the forgetfulness of this fact, which leads to much disappointment, and causes so much sorrow, and it is for this reason, that after great expense and trouble, education is found to be so imperfect.

It requires art and knowledge to direct the faculties of the mind as well as to regulate the faculties of the body; the mental powers are the sooner in action, for an infant learns to know its nurse, ere it learns to walk; it has studied her, ere it is supposed capable of study. The dawning of intellect should be carefully watched, it is the early exercise of the senses that requires attention, in order that they may follow a right direction, and not be diverted from the course intended by nature.

Generally speaking, children are equally gifted by nature; yet, how different are men in later life; admitting an equal degree of natural talent, the superiority or inferiority must depend on the habitual use children make of their mind. On the use of the senses, their good direction, and application, depend the justness of ideas, judgment, and the exercise of reason.

Children acquire knowledge without assistance; they acquire it, notwithstanding the obstacles to the development of their faculties; therefore as I have already observed, as children must learn from what passes round them, great care

should be taken to guard them against evil example and to make them love the right, and desire to pursue it.

In the preceding pages, I have strongly advocated the education of the heart, and have endeavoured to shew that by guiding and directing the youthful affections, the great work of moral education would be facilitated, and in intellectual education founded on morals, and on the improvement of the faculties of the soul, we must seek for the instrument, by the medium of which, a good result may be obtained. This instrument or faculty on which depends the success of intellectual education is *attention*, and what is attention?

Attention is the tendency of the mind towards any given object, it is the steadiness of the mind to receive external sensations. Attention is the voluntary concentration of our perceptive faculties, and it being a voluntary act, it follows that it can only be determined in infancy by the feeling of want, of pleasure, or of pain.

From the earliest age, the attention is called into action; the infant knows its nurse's voice, and when its first wants are satisfied, it tries to touch all it sees; curiosity which seems to precede attention, is the manifestation of desire; and curiosity and desire indicate attention; but attention not caused by a natural want, is transitory, and becomes a defect, unless as the child advances in age, care is taken to fix the attention, and on this care depends the degree of knowledge or information that will be afterwards acquired.

Attention is continued perception, to pay attention to an object, is to consider it separately, to isolate it from surrounding objects, and to concentrate on this given object all the intellectual powers.

A very learned writer has compared attention to the trunk of the elephant, which now tears down the branches from the oak, and then picks up a straw.

But without having recourse to such distant comparisons, I would term attention the hand of the mind, and consider an individual wanting in attention, as one deprived of the use of

his limbs. In fact persons wanting the happy faculty of attention are strangers to all surrounding objects, they are like the statues spoken of by the prophet David, they have eyes and see not, ears and hear not. It may be observed that mad persons and idiots are mostly wanting in the faculty of attention: their minds constantly wandering are as a compass, attracted by different load stones.

If it be true that the greatest geniuses owe their superiority to attention, what may not be hoped for from children in whom this faculty has been early cultivated? a feeling of love should induce parents and governesses to encourage and develop the attentive powers, as their cultivation facilitates study, necessarily contributes to the happiness of children, and enables them to improve their minds with little trouble to themselves, or those around them.

Governesses who understand the great art of education feel the importance of exercising the attentive powers; we are influenced by the elements and various external causes, but it is only by the attention that is given to their influence that the judgment, memory, and reason, are improved: by directing the attention, useful and lasting impressions may be made on the youthful mind.

In the opinion of Condillac, all knowledge depends on the mode of directing our senses, or perhaps it is better to say that as it is impossible for us to direct our senses according to our will, all knowledge must depend on the attention we pay to our internal or external sensations.

If a child looks vaguely at any thing shewn him, or listens carelessly to what is said, however intelligent he may be there is something uncertain in his mode of life, imperfection will characterize all his actions; and he will not even express his ideas clearly: these bad habits once acquired, it will be very difficult for a governess to make her pupils improve; her great care must be to fix their attention and gradually to lead them to remark what passes round them, and she must assist them in forming correct notions by making every thing

clear to to the youthful understanding. But to be able to effect so much good, the governess herself must have a cultivated mind, understand the workings of the soul, and express herself purely and correctly, and it is neither fair nor reasonable to expect that any common place person can be equal to so anxious and difficult a task?

The early exercise of the intellect represents the necessary action of all the mental faculties. An attentive child judges, compares, reasons: undoubtedly in infancy all these operations are not distinct, but they nevertheless exist.

To a child's mind the universe is as one single thing, but, as the attentive powers are developed, the child learns to distinguish each object, in fact, education must follow the course of nature by which means knowledge is gradually acquired according to the degree of attention given.

All human knowledge is formed of ideas—ideas are the images or representations of things. On the correctness of these images, depends the correctness of our ideas and of our reasoning: therefore, as a first step towards a good education, the ideas must be correct, as on ideas will depend the judgment and reason which is to guide the child through life.

It is the province of an able governess to create in the minds of her pupils impressions in harmony with the great end to be attained. If nature has given us the faculty of seeing a multitude of things at once, it has also given us the power of concentrating our attention on one object, and to this faculty we owe all the knowledge we acquire by sight; the same observation is applicable to attention and it will be found, that all superiority in the arts and sciences is due to the cultivation of this faculty.

At the commencement of this work I gave it as my opinion, that it did not require more time and trouble to inculcate just and useful ideas in the minds of children, than to admit of their imbibing false ones, but that all depended on the choice of the governess.

If we reflect an instant on the importance of the early intellectual acts of a child, I think it will be acknowledged that I have not laid too much weight on the necessity and advantage of a rightly directed early education. I must again repeat that on just ideas, depends judgment, that the whole conduct of man through life is influenced by early education, and according to the education received, he will be either under the influence of passion, or the influence of reason.

Moral education is an edifice requiring a solid foundation, if this be wanting, man instead of being a valuable member of society, will be a slave to his passions, a burthen to himself and to all those who may be in any way connected with him.

All experienced governesses who take an interest in their calling, and understand the great art of education, must be aware that their own labour, as well as that of their pupils, must be considerably facilitated, when children have been early taught to master their attention; for on the cultivation and development of this faculty, much of the happiness as well as the moral and intellectual improvement of youth depends. The habit of attention being acquired, and exercised on surrounding objects, gradually reaches to the most abstract ideas, thus the child according to the words of scripture is enabled to listen to its soul.

Let me not be misunderstood, when I say that it is by teaching children to listen to their souls, by improving their judgment that we strengthen their principles, and guard them against evil; and to prove the truth of this statement, I need only ask if it be reason which leads us into error, and whether the faults of mankind are not the result of inattention, ignorance, and thoughtlessness. It is indeed too true that all the errors of life may be attributed to an ill directed education, and want of knowledge in those who have the early care of children.

In the interest of my readers, and particularly of governesses, let me again repeat that by cultivating the faculty of

attention, one of the fundamental qualities of the human mind, is brought into action, and this quality greatly facilitates the arduous, and serious work of education. From attention result facility, judgment, memory, reason. It is by the medium of attention that the mental powers are strengthened; and that children are prepared to profit by the instruction given. How much I pity the governess who has the care of children in whom the attentive powers have not been cultivated, her labour will be useless, and she may vainly wonder that notwithstanding all the pains she has taken, improvement does not result.

Idleness, carelessness, inconstancy, presumption, passion, and indifference are the greatest obstacles to the development of attention; the governess who understands the sacred duty she has imposed on herself, will endeavour to correct these failings in her pupils, and thus prepare the ground for receiving good seeds. Indolence of mind may generally be attributed to the negligence of parents and governesses: children in early life are left to follow their own inclinations; and being neither excited by want, nor by example remain inactive and have no wish to learn: because all their desires are gratified; is it then reasonable to suppose they can feel the necessity of fixing their attention on any given object. It is through this indolence and inactivity of mind that the rich, though bountifully endowed by nature, seldom attain that degree of superiority to which they might aspire.

Presumption and passion are great bars to the improvement of attention, for the presumptuous and passionate are so blinded by their weakness, that they will not pay attention to any thing, they fancy they possess sufficient knowledge, and are so satisfied with themselves, that they do not desire to improve.

Habitual carelessness in children is another great obstacle to improvement, and to the happiness of a governess; however great her efforts, however anxious she may be to fulfil her duties, unless she can gain the affections of her pupils, obtain

an influence over them, and aid them to correct their faults, it will be impossible to develop their reason.

I may perhaps be taxed with repetition, but I am most anxious to impress on the minds of my readers how important it is to give to children sensible nurses and able governesses, for on nurses and early governesses depend first words, first ideas, first impressions, and consequently the basis of all moral and intellectual education.

Therefore all governesses who reflect seriously, will agree with me that it is by the medium of sympathy and attention that the most happy results in education may be hoped for: but before we appeal to the reason of a child, we must appeal to its heart; a mutual confidence must be established between the governess and her pupil, kindness and condescension on one part, respect and esteem on the other: and when happily those feelings exists, it will be easy to direct the attention of the child towards useful objects: the opinions and tastes of the pupil will be those of the governess; and it necessarily follows that the welfare of children almost entirely depends on the governess, under whose care they are placed.

DUTIES TOWARDS THE SOUL.

INTELLECTUAL FACULTIES—PERCEPTION—MEMORY—IMAGINATION—ASSOCIATION—JUDGEMENT—CURIOSITY—LANGUAGE.

The foundation of a true and comprehensive system of Education must be laid in right views, as to the laws of the human mind.—Locke.

Supposing a clever artist were required to finish a painting, sketched by different pupils; he might vainly have recourse to all the rules of art in order to correct first one defect, then another, to add what was wanting, and efface what was wrong, still it would be almost impossible to make the work perfect, the commencement being bad, the figures wrongly placed, the distances incorrect.

Such is the case with the governess who undertakes the charge of children, whose education has been neglected, or mis-directed. The artist after fruitless endeavours to correct the faults in the picture effaces the whole, and begins the work anew. The governess must imitate the artist, and endeavour to efface from the minds of her pupils, all imperfect and false ideas, to direct their intelligence towards the good and the right, to improve their heart and understanding: but how few persons bearing the title of governess, are equal to the performance of so difficult a task, how few are there who have learnt to know themselves, who have reflected seriously on the duties of their profession; who have cultivated minds, good sense and method: are there in fact many governesses who even know how to think?

I must say that the number of young women, worthy to bear the name of governess seems to me very limited; but who is to blame? Where is the fault? I should say it was not in the governess, but in those who have not sought to

elevate women, and make them thinking beings. However this may be, it is certain that there is a deficiency in the general education of woman: my great aim is to endeavour to remedy the evil, and as there are few circumstances in life which do not call for the exercise of reason, let us strive to find by what means this intellectual power may best be developed, for reason should be alike the guide of man and woman.

Knowledge is attained by two great means, experience and education; "experience is often deceptive, while learning," says Johnson," "teaches more in one year than experience in twenty: for learning teacheth safely, while experience maketh more miserable than wise." An unhappy master is he, that is made cunning by many shipwrecks, or a miserable merchant that is neither wise, nor rich, but after some bankruptcies, "it is costly wisdom," says the great moralist, "that is bought by experience."

If these observations be applied to women; it will be evident that they must not chiefly learn from experience. The reputation and virtue of women are as delicate flowers, the slightest touch might injure, education must therefore do more for woman than man, and it is essential to her happiness that she should early learn to command her feelings, and employ her reason.

Let us again suppose the governess situated as the painter, having to make a good work from an imperfect sketch, must she correct each feature, or endeavour to efface the whole? I should decidedly say she must pursue the latter course: it will satisfy her reason and conscience, while it improves her own intellectual faculties; it certainly would have been more desirable for her to have received under her care ignorant children; as it is more difficult to erase what has been badly done, than entirely to commence a new work.

I have in the preceding chapters given the means by the aid of which moral and intellectual education might be facilitated; I have said that moral education might be effected by

the medium of sympathy, by developing the powers of conscience; I have also stated that intellectual education required the exertion of the faculty of attention, but attention being but one of the faculties of the understanding, before I proceed, I must at least refer to its other qualities, perception, memory, imagination, judgment, and will, though of this last power I hope to treat separately. I shall therefore rapidly sketch what is understanding before I apply it to method, for an instructress can herself know nothing well, nor teach anything successfully without fully comprehending the nature of the human intellect.

As all is connected in education, and the body and mind cannot be separated, the impressions received by the medium of the senses, reach to the understanding, are received by the perceptive faculty which gives to these impressions an intellectual stamp or character.

Perception is a mental faculty enabling us to appropriate the objects that reach our senses. This faculty is more or less acute according to the attention given, it is the degree of attention that determines the degree of perception.

When the mind is fixed on any given object, it has a knowledge of this object, and is more or less impressed by it, that is what is termed perception; things are to us as non-existing when not perceived.

The faculty of perception increases and improves according to the delicacy of our sensations. The senses are the instruments of perception, if the senses be affected by illness, our perception is erroneous; perception is the link between the soul and external objects.

Memory is a means of improvement; without this faculty, there would be no power of imitation, it enables us also to retain what we have acquired by the medium of attention. Memory has been aptly compared to a warehouse, which may be stored according to our will; memory belongs to the soul, it is a movement of the mind, it is a representative faculty.—A living image of the intellect, a mirror in which we may see the past reflected.

Memory is so active a faculty, that much is done for its improvement; the social inventions of art, monuments, paintings all are intended to revive recollections. History is the memory of centuries; our dearest feelings are recalled to us by memory; and the loss of this faculty is almost invariably the fore-runner of insanity or death. Memory has been styled the mine from whence genius draws its treasures. The memory is improved by the medium of attention, at the time knowledge is acquired, as also by the repetition of the acquisition or the impression received, or by the association of objects, though indistinctly retained, or by circumstances well remembered. In childhood the memory is easily improved by exercise, it is perhaps the subject governesses best understand.

Memory plays so great a part in education, that due care must be taken not to allow children to learn anything that would prevent their becoming moral and religious. "When the memory," says a pious writer, "is stored with holy ideas, the recollections must necessarily be religious, when the memory is stored with moral sentiments, it can bring but moral recollections." Memory may be compared to a wheel turned by a water course; the wheel goes round, carrying with it the waters; if they be pure, the wheel carries nothing but what is pure, if they be impure, it also carries the impurity. Thus if the memory be stored with correct ideas, the will can but draw from it what is good and pure.

Memory is the faculty most useful in childhood, the knowledge then acquired, may serve us through the whole course of our existence.

The cultivation of the memory should always be based on judgment. An efficient governess will never sacrifice this faculty, but will lead the one to assist in improving the other, she will call reason to the assistance of memory, by never allowing her pupils to learn by heart, what they do not clearly understand. A clever governess will also remember that the absence of method and order in the acquisition of ideas, is an error very difficult to correct.

Imagination has been termed memory exalted, or the exaggeration of memory. Memory recalls words, signs, awakens the ideas, the opinions,—imagination, creates pictures, situations, there is something inventive in this intellectual attribute; it is the quickest of all the faculties of the understanding, and is represented with wings. Imagination gives a color to everything, it substitutes fancy for reality, magnifies, creates or colors. Imagination is more common to woman than man, woman revels in imagination, but as this faculty does not tend to the happiness of the individual, I should not seek to develope it.

Association is the result of two powerful faculties, memory and imagination; in education considerable advantage may be derived from the association of ideas, by early leading children to connect the idea of shame with what is wrong and degrading—the idea of greatness and glory with all that is good and right,—and the idea of utility with all that contributes to the good of our fellow creatures, these associations become strengthened by age. The social state, the moral world is established on opinions that may perhaps be termed prejudices, though these prejudices are sometimes useful; but while advantage may be taken of associations, we must guard against being too much influenced by them.

Locke pointed out the danger of associations, when he stated that they sometimes gave rise to madness. There is perhaps no country in Europe in which associations lead more to error than in England: nothing so common as to associate fortune with respectability, poverty with misconduct. From these prejudices result injustice to the poor, favor to the rich though unprincipled and vicious; in morals founded on interest, the case must be so, but in morals founded on charity and on the christian law, interest is, and can be but secondary.

"Early associations," says Miss Hamilton, "have always a powerful and often a permanent influence on the mind, and according to the nature of the passions they excite and of the affections they produce, the character will be

formed to vice or virtue, prepared for the enjoyment of happiness, or for the pursuit of selfish indulgence."

If associations are but the result of memory and imagination, the images they present to the mind can but be those received by memory, which imagination colors more or less: therefore, on just ideas depend just associations, from pure recollections, result, pure associations.

Judgment is a faculty of the mind which enables us to compare an idea with another, and to form a correct opinion, to unite or to separate different objects: judgment is one of heaven's choicest blessings, it contributes greatly to human happiness.

But in order to form a correct judgment, the ideas previously conceived must be correct. Judgment therefore depends on ideas; if we do not see clearly, nor hear distinctly, if our perception be not right, our judgment cannot be good. Therefore was I justified in saying that all human knowledge depended on ideas—and it is because servants and nursery governesses have the care of young children, and direct their early impressions, and first ideas that they have so strong an influence in the great work of education.

So long as a child is incapable of reflecting, its judgment is passive, it thinks an action right or wrong according to the opinions of those around it, or according to its own impressions,—it is thus that our ideas are formed from the cradle. If these early notions are false, the judgment will be equally so.

The connexion of causes and consequences is natural and strikingly marked in education; if the first step be false it leads to a labyrinth of errors and prejudices.

When the judgment has not been early cultivated there may be genius, memory, imagination, but there will be no rule of conduct, no stability of character.

Those who have the early care of children, whether they be nurses or governesses, should know how to direct the infant mind; the young must be taught to see, to feel, to understand, in fact to have clear and distinct ideas.

It will, perhaps, be remarked that I enter into philosophical questions; but what is of more consequence in life than education? all that relates to this subject is ever interesting, besides, it is impossible to treat of education and the developement of the mental faculties without having recourse to philosophy, but this philosophy is within the reach of all thinking mothers and able governesses.

I have given a rapid sketch of the faculties of the soul and mind, by the medium of which, knowledge is acquired—Perception—memory—imagination—judgment.—Such are the instruments we bring in the world with us, these are innate faculties.

In speaking of attention in the preceeding chapter, I did not allude to the power of the will, but attention appears to me to be almost as much the result of instinct as of the will, and perception, memory, judgment, association, also require that the faculty of attention should be brought into action.

Whether or not the attention be instinctive it is certain that this faculty is dependent on the will, and is the cause of the finest discoveries, and the highest intellectual superiority.

One great difficulty under which most governesses labour, is not understanding the art of attracting and fixing the attention, particularly when children have no will of their own. It may be observed that all the faculties of the soul mutually assist each other; the individual wanting in attention, has no will, no decision of character, as to will a thing is to have an opinion or desire.—Desire, is an inclination to possess some given object; in children, desire is an indefinite feeling, denoting activity of mind; children must be employed and interested in what they do, it is therefore essential that those who undertake to commence the education of children should understand the art of making occupation both agreeable and useful.

There is in man an active principle which leads him to seek all that can agreeably affect the internal organs, there seems to exist a species of attraction between external objects and

human sensibility, and when they come in contact this attraction gives rise to the phenomenon of thought.

Whatever is new to the sight, the ear, the taste, causes more or less excitement to the youthful mind; curiosity ever precedes attention, curiosity is in fact the instinctive movement of the infant soul which leads it to seek the unknown; like young birds, children try the wings of their intellect in order to reach the dominion of thought. This innate feeling of which sufficient advantage is not taken in education, is continually agitating the human mind and displaying its active powers, but if the feeling of curiosity be not regulated, children fly from one subject to another without deriving any advantage from what they may have seen or heard.

Curiosity is the earliest active faculty of the understanding, it precedes attention, it is the province of attention to arrest curiosity and to rectify its inconstancy; all children are extremely curious, their natural love of change precludes their being attentive: but curiosity may, by a clever governess, be made essentially useful and tend to facilitate the difficult task of education, for children will ever like to acquire knowledge conveyed in an agreeable manner; indeed there is but little hope of a child who is not curious, the disposition to curiosity may even be noticed in an infant in the cradle, with what evident pleasure it watches the light?

We must not destroy the principles of the finest qualities of our nature; curiosity in children is a gift of God requiring cultivation, it is the fore-runner of attention; curiosity is fixed on external objects, the mind perceives them, observes and judges. — Plutarch, Trajan's preceptor, who had the honor of giving to society a worthy pupil, in making known the advantages of curiosity, also remarked its dangers, these dangers depend on the direction given, and if curiosity be a precious instrument in the hands of the well informed, it is alike dangerous in the hands of the ignorant. But in order to answer those who suppose the task of directing children's curiosity and attention beyond their power, I will exemplify

what I recommend by narrating a fact, taken under one of the most difficult circumstances.

When M. Valderspin undertook the management of the first infant school, he undoubtedly found the task difficult, but not beyond his understanding, nor his powers. No children placed under the care of a governess in high life, are ever so little prepared to receive instruction, as the two hundred poor babes that were intrusted to the charge of M. Valderspin:—let us hear his own account.

"As soon as the mothers left the premises, I attempted "to engage the *attention* of their offspring. I shall never for- "get the effort; a few who had been previously at a day- "school sat quietly, but the rest missing their parents, "crowded about the door—one little fellow finding he could "not open it, set up a loud cry of *mammy*, *mammy*, and in "raising that delightful sound all the rest simultaneously "joined. My wife, who though reluctant at first, had de- "termined on my accepting the situation, to give me her ut- "most aid, tried with myself to calm the tumult, but our "efforts were utterly in vain, the paroxism of sorrow in- "creased instead of subsiding, and so intolerable did it be- "come, that she could endure it no longer and left the room, "and at length, exhausted by effort, anxiety and noise, I "was compelled to follow her example; leaving my unfor- "tunate pupils in one dense mass, crying, yelling, and kick- "ing against the door! I will not attempt to describe my "feelings; but ruminating on what I then considered egre- "gious folly in supposing that any two persons could manage "so large a number of infants, I was struck by the sight of "a cap of my wife's, adorned with colored ribbons laying "on the table, and observing from the window a clothes prop, "it occured to me that I might put the cap upon it, return "to the school and try the effect. The confusion when I "entered was tremendous; but raising the pole surmounted "by the cap, all the children to my great satisfaction, were "instantly silent; and when any hapless wight seemed dis-

" posed to renew the noise, a few shakes of the prop restored
" tranquillity and perhaps produced a laugh. The same
" thing however will not do long: the charm of this wonder-
" ful instrument therefore soon vanished, and there would
" have been a sad relapse, but for the marching, gambols and
" antics I found it necessary to adopt and which at last
" brought the hour of twelve to my greater joy than can
" be easily conceived.

" Revolving these circumstances, I felt that that memora-
" ble morning had not passed in vain, I had in fact found
" the clue; it was now evident that the senses of the children
" *must be engaged*, that the secret of training them was to
" descend to their level, and become a child, and that the
" error had been to expect in infancy what is only the produce
" of after years."

I do not admit this conclusion to be just, for if it be necessary to bring the understanding on a level with that of the pupils, that they may better comprehend what they learn, it by no means follows that teachers should play like children, as it is inconsistent with dignity and cannot command respect; the province of a governess is to elevate children, to lead them to reason, reflect, and act.

How much instruction does not this simple narrative afford? While these children were not interested, their curiosity not excited, the instructor vainly endeavoured to attract their attention, he could not even obtain silence; but, as soon as he presented to their minds something new, associated with the recollection of their mothers whom they loudly called for, their fancy was pleased, they sought to guess what the master meant; he thus gained their attention, his province then was to make good use of it.—It was curiosity, it was an instinctive thirst after knowledge, which gave to Valdespin the key of the youthful intellect; but I cannot agree with him as to the propriety of jumping about and dancing to please children: we should rather give them an example of sedateness and tranquillity.

Valdespin having to interest the curiosity of two hundred children had not yet found the right means, but being a clever and ingenious man, took advantage of what chance afforded: he observed that it was rather by sight than by the ear that he could attract the attention of his little scholars, consequently he afterwards shewed them objects, and then explained the names; but he also took care to place before them, things in common use, in the first instance, and then by degrees, he made them proceed from the known things to the unknown. Again, I ask, what may not be expected, from the children of the affluent, placed under the guidance of intelligent governesses, knowing how to develop the qualities of the heart and mind, understanding the culture of the soul and the improvement of the intellectual faculties?

If we can fix the attention of the young by exciting their curiosity, a governess who undertakes the noble and difficult task of education, should scrupulously examine her own capabilities, ask herself what is education? she must also have correct notions as to the manner in which knowledge is acquired, and have reflected on the faculties she is called upon to develop in her pupils. The mind is no doubt a vast field, but nature has furnished us with the means of cultivating it: a governess must love her pupils and by the medium of affection command their affection, let her appeal to their heart, to their instinct, to their curiosity, and impart instruction by the medium of their senses; for whatever may be the opinion of parents, the senses must undoubtedly be considered as great and indispensable auxiliaries to the acquisition of knowledge.

What a grand and noble occupation is that which serves to cultivate the infant soul, to teach it to know and love God, to honour and love its parents, to feel for its fellow creatures! It is indeed a noble task early to inculcate and encourage in children a taste for learning, a desire for advancement, to improve their understanding, memory and judgment, to fortify all that is elevated, and to correct and conquer all that tends to degrade the angelic nature of man.

"The human mind," says Descartes, "contains I know not what that is divine, in which the early seeds of useful thoughts have been deposited, so that however neglected they may have been, they still produce spontaneous fruits.

This something divine relates to our intimate senses, the faculties of the soul, the sense of religion, of right, of justice, of the beautiful, of the useful; the sense of improvement, the developement of which contributes to the happiness of individuals, and to the general good of society.

Desire and curiosity are instinctive; applied to the developement of the internal senses, they may powerfully contribute to the improvement of children; and render more productive the divine seeds to which I have alluded.

To create a desire for the beautiful, previous good habits must have been contracted; the habit of the beautiful, the right, the just, are the results of a well directed moral education. "Words," says Burke, "belonging to virtue and vice, good and evil, are taught before the mode of action to which they belong, are presented to the mind; with them the love of the one, and the abhorrence of the other, for any person about a child, by seeming pleased or displeased with anything, or even any word may give the disposition of the child a similar turn." It is therefore evident that on the principles, the habits, the language of the nurse and governess, depends rectitude of ideas and feelings.

Thus, early moral education tends to instruction, as good early instruction leads to moral education; for correct ideas conduce to just actions, and habits of right lead and maintain the mind in the direction of right and truth.

But in order that the manifestation of the intimate senses be not erroneous, they must be justly represented by language; unfortunately few languages are faithful representatives of abstract, as well as simple ideas; governesses may perhaps inquire how it is possible to teach the beautiful and the just, if they are abstract ideas; my answer is simple, I would say: teach from example, practice virtue, and thus

make it loved; if virtue is in the heart and in actions, words will not be wanting to render it attractive. In all ages, ideas and feelings were anterior to language, things existed before words. Therefore develop principles, and moral feelings, by the medium of action—feel and think well, proper words will be at your command. If the love of the beautiful be in your heart, if your mind be filled by that holy flame, which leads to truth, and to God, you would rather invent a language than be mute.

On the propriety of language depends the rectitude of ideas inculcated; so many things are taught by the medium of language, that on the use made of this universal instrument of knowledge, will often depend our opinions, our prejudices, and our errors: the mode of expression in a governess is therefore worthy of attention.

Language does not merely serve to transmit our ideas, it fixes them, and makes them our own. Language is the expression of our thoughts; if ideas are the representation of objects, language is the representation of our ideas. If we return to our first opinion, that which is most important in education, is to acquire clear, distinct and correct ideas, we shall also perceive that in order to perfect the development of the intellectual and moral faculties, clear and intelligible language only should be employed.

Let me then ask whether there be many nurses who employ language suited to the representation of ideas: are there many mothers, are there many governesses who acknowledge the importance of the early working of the mind?

The nearer we advance to the dawning of the intelligence, the better is the connexion between thought and language understood, as the assistance they lend each other, then becomes manifest.

The art of speaking is not sufficiently appreciated, for the power we have of expressing our thoughts and opinions, also enables us to improve them: correct and elegant language indicates a refined education, and enables us to commit to

memory what we have seen or heard, and to represent our knowledge in words in suitable languges.

Language embodies thought by words and sounds; it fixes the language of sounds or signs, and has so great an influence on our memory, that it has been doubted, whether it was possible to remember our ideas, unless they had been expressed by signs or sounds. "Memory," says Condillac, "consists in the power of recalling the signs of our ideas, or the circumstances which gave rise to those ideas."

Locke has often complained of the abuse of words; this abuse is general, and may easily be accounted for, as children make use of words before they have the corresponding ideas; and if words be taught without their meaning being understood, neither as children nor as men, will they express themselves clearly. I do not think it reasonable to look for any decided improvement, where the foundation has not been good, whether as relating to intellectual, or to moral education.

I may perhaps be asked to offer examples which may serve to shew the practibility of the principles I advocate: these examples are indeed numerous. It is only necessary to observe a child whose growing activity has not been turned from its right course. The finest systems of education are founded on the observations of the natural development of the infant mind; and what is most important is not to allow children to mistake words for things; not to let them exercise the tongue without exercising the mind, or I should rather say, not to suffer them to have erroneous or imperfect ideas, but to teach them to express themselves clearly and correctly on all occasions, "for words," says Locke, "are not made to conceal, but to declare and shew something."

From what precedes, it may be easily concluded, that I would never place an ignorant nurse, or an incompetent governess, with a child who is to be brought up according to the dictates of reason; but to prove that what I advocate is by no means impracticable, I need only remark that to accomplish

the great end in view, it is merely necessary to place a child under the care of a rational, well principled and clever person, who knows her own language, and who has the will and power, to give just ideas, and to correct false ones. As to religious principles, as I have already said, they should be inspired from soul to soul; belief is innate, and we cannot make better use of this noble instinct, than to direct it towards the Almighty.

Thus by the medium of affection and sympathy, the nurse or the governess will influence and interest her pupils; she will attract and fix their attention; it then will be easy to lay the foundation of a religious, moral and intellectual education which contributes alike to the happiness of the child and the parent.

The attentive powers being once developed, reflection soon follows, and if the child can employ language representing just ideas, a constant communication will exist between the pupil and governess: the youthful mind will be in continual exercise; a love of inquiry will ensue; the child's questions must be listened to with kindness, and answered with judgment and discretion; a mine of information is thus opened to children, which satisfies the heart and enlightens the understanding.

The governess who is able only to teach by the medium of books, will never make clever and intelligent women; more is learnt by conversation than by any other medium; for a preceptress is best able to communicate the information she herself possesses, by conversing freely with her pupils.

Every child who has not been spoiled in its early age, will love the governess who imparts instruction agreeably, and without causing fatigue: and a love of information once acquired, facilitates the development of its moral and intellectual powers.

The desire to know, the instinct of curiosity, are as ancient as the world, was it not curiosity that caused Eve to disobey her Maker's commands? Let the fatal experience of our frail

mother serve as an example, and let us employ this instinct, not merely to know, but to know the good only!

Once more I must be allowed to remark that it is by the medium of affection and attention that governesses can facilitate the important and difficult task of education; by adopting the course I recommend; they will not only find it advantageous to themselves, but also to their pupils: they will learn to know their own hearts, to direct their minds and reason, and keep their passions in abeyance. As the rules which govern the human understanding, are the same for the adult as the child, governesses will soon perceive that, by exercising the mind of their pupils, they will strengthen their own judgment; and by giving correct ideas to their pupils, they will rectify and improve their own; and if they take delight in their occupation, while they advance their pupils, they will improve themselves, and find happiness in the consciousness of having faithfully performed one of the most important duties in life.

DUTIES TOWARDS THE SOUL.

INTELLECTUAL AND MORAL FACULTIES—METHOD—ORDER—REASON—REFLECTION—PRUDENCE.

It is impossible to attain perfection in any art or science without method.

I have in the preceding chapters sought to shew by what means the mind was enabled to know, to retain, to express, and I have also pointed out the importance of the dawning of the intellect, for nothing is more true than the saying, begin early and begin well, as a good beginning leads to a good end. I cannot therefore too often repeat how essential it is to give able teachers to young children.

Locke very justly observed, that mental exercise was as necessary to make a man clever, as study was necessary to make a good painter; the legs of a dancing master, and the fingers of a musician fall as it were naturally, without thought or pain, into a regular and admirable motion; all these motions are but the effect of use and industry, in men whose bodies have nothing peculiar in them. As it is in the body, so it is in the mind, practice makes it what it is.

Who can doubt but that children perceive, judge, and reason, though their observation relates to trifles; but as children, they are wanting in experience, and if they express themselves badly, it is the fault of their parents and teachers, for children, I say, would as easily acquire what is right, as what is wrong. It is commonly said, that governesses, in order to teach well, should bring their understanding to a level with that of their pupils, by which it is meant, that whatever instruction is given to a child, should be conveyed in the most simple, clear, and intelligible terms; but it is certainly better to communicate reason to children, rather than wait its tardy development; yet if a governess has never examined her own powers, if she is unacquainted with

the laws of the development of the human faculties, if she knows not the importance of clear ideas, and the advantage of simple and pure language, how can she bring her understanding on a level with that of her pupil?

"We are born," says Locke, "with faculties and powers capable of almost any thing, but it is only the exercise of these powers which gives us ability and skill in any thing, and leads us towards perfection." He then continues to state, that weakness and defects in man's understanding, come from a want of a right use of the mind; the fault is generally mislaid upon nature, when the fault is in a want of due improvement.

Thus the errors of man do not generally spring from nature, but from education: let us therefore apply to education, the method that should be followed for the direction of our own mind. "It does not suffice," says Descartes, "to have an upright mind, but we must know how to make use of it;" to this great writer we are indebted, for the *method* which teaches us to lead the mind to perfect the understanding; I will now endeavour to apply his precepts to female education, if duly understood and acted on, they will be found of the greatest utility.

1st. The governess, who reasons on education, and considers it as a noble and useful task, will never teach any thing as true, unless she be convinced that it is so: she will therefore carefully avoid precipitation and prejudice.

2d. She will divide all difficulties in separate parts, in order to facilitate them, and make them clear and intelligible.

3d. She will seek to regulate the thoughts of her pupils, by directing their attention, in the first place, to the most simple objects, and things most easily understood, then gradually advance to a knowledge of the difficult.

4th. She will accustom her pupils to enumerate and shew that they are well acquainted with what they have learnt, and that nothing they should know has been omitted.

Such are the principles of the means by which intellectual education may be facilitated and perfected. It is impossible to attain perfection in any art or science without method; even those who have least reflected on the subject feel the necessity of a plan, and adopt the best they can, according to their own intellectual powers, and habit of observation.

For my own part, feeling the advantage of employing instruments invented by great masters, I do not hesitate recommending Descartes's method, which method consists in the order and disposition of things, towards which, it is necessary to turn our attention, for the discovery of what is true. The governess who understands the enlightened task of education, will adopt this method when she commences teaching what is easy, and then gradually advance to the difficult, or else will reduce obscure propositions to simple ones. When she has undertaken a subject, she must instruct her pupils in all that relates to it; she must present things in their regular order, so as to embrace much in a short period of time.

Method is the thread which guides us through the labyrinth of the vast domain of human knowledge, and life is so short, that whatever facilitates study, must be considered as a great benefit. I have said that it was right to lead children to elevate their minds towards their creator, by the contemplation and admiration of the works of nature. I now recommend that the order which reigns in the mighty works of God, should be made a subject of love and reflection.

Order—Order is a law, by the medium of which we see all things in nature, and in our own organisation in equilibrium and in harmony: the order of nature is an universal lesson, it is order that regulates families, countries, and society at large. If we examine ourselves attentively, we shall find that there is in us a sense of unity, harmony, and order.

Order in its application is a moral virtue, on which is founded the well-being of individuals, and of society at large, order governs the world. Experience shews that order in

children depends on the persons by whom they are educated; and when the habit of order has not been early acquired, it renders the task of the governess very difficult, perseverance on her part can alone rectify the evil. Order is the application of method, it simplifies every thing, and it is not difficult to prove to children, that order is a saving both of time and labour; once the habit of order acquired, a love of unity and harmony are easily cultivated. From the contemplation of the order of nature, children are gradually led to observe moral order.

Providence has so constituted the world, that order leads to happiness, disorder to misfortune; it requires but little observation to remark, that the physical world is governed by immutable laws, it is a machine whose springs are in constant order. This is also the case with the moral world; harmony and happiness are the result of submission to its laws, and as disobedience to the laws of God always brings punishment, so the infraction of moral order is always attended by sorrow. The exceptions to this great law are but apparent, and it is undoubtedly most useful in education, to prove to children that whatever they do wrong, will be attended with punishment here or hereafter.

Reason and conscience, and besides these two natural judges, revelation, teaches us that God is patient, that he is slow to wrath, but that sin begets punishment, either in this world or the next. It is always wise to impress on children's minds, that physical or moral disorder must be productive of evil results, this conviction tends to their intellectual and moral improvement.

Order is the application of method—order is harmony—order is the basis of taste; order leads to regularity and distribution of time; children cannot therefore be too early accustomed to be orderly, as the habit of order in external things, is a medium of association for ideas, which also require order that they may be connected in a logical and rational manner.

Reason.—Reason is the choicest gift God has bestowed on man; it is and should ever be his guide through life, but says Montaigne, "we learn to live when life is passed." Reason is the light of truth, it is the revelation of wisdom and order; the characteristic of reason is simplicity, and I am of opinion that children should learn the existence of reason, as they learn the existence of God; "to appeal to children's reason," says Madame Guizot, "is to make them desire to possess it."

All persons of observation agree in condemning the negligence of parents, as regards the education of their children. The bible is fertile with passages relating to the foundation of principles, as the only safe guide through life. The absence of a good early education necessitates a second education, which is rendered much more laborious; but a second education, never fully compensates for absence of care and attention in infancy. "Never," says the judicious Montaigne, "do in twice what is better done in once, and as philosophy teaches us to live, and infancy has its share in life, why not therefore give attention to early education?"

As all is connected in the exercise of the intellectual and moral faculties, the intellect must develope reason, and reason is the most certain safeguard of principle; it follows therefore, that on the rectitude of children's ideas, on their normal intellectual developement will, in a great measure, depend the success of moral education.

"An upright mind," says Labruyère, "leads to probity and virtue; if a child is early taught what is right, and has correct notions on all subjects, reason will be more easily cultivated." Sensibility and reason are often at variance; the less we are enlightened, the less we are enabled to master our feelings; our senses were given to us to be the instruments of our intellectual and moral improvement, they must therefore be in abeyance, and not have mastery over our reason. It is the province of education to enable us to obtain this command; but if children are left unguided, uninfluenced,

their sensibility being naturally greater than their knowledge and their reason, they will necessarily become vicious, for as they grow in age, their passions obtain empire, and become almost irresistible, because they are not counterbalanced by reason and virtue.

Much sensibility and but little judgment are too commonly the attributes of woman; education therefore must compensate for the deficiency. Reason is best cultivated by encouraging pursuits, tastes and habits that enlighten the understanding, by communicating to the child its own reason, for experience shews, that reason is more easily communicated than developed in a child left to its own resources. In order duly to cultivate reason, nothing erroneous, nothing confused should ever reach the youthful mind; all must be clear and intelligible; a wrong notion, false reasoning, must be speedily corrected, and everything bear the stamp of truth.

The celebrated Madame de Maintenon, undoubtedly owed her elevation to the early development of her pupil's reason. Louis the Fourteenth, who was very fond of the Duke de Maine, and who was delighted when playing with him said, "my boy, you are very sensible,"—"How should it be otherwise," answered the young Prince, "when my governess is reason personified." This reply, which tended to shew the mighty monarch, that the governess knew how to make herself loved and respected by her pupil, was the origin of her splendid fortune. It would be well for governesses to imitate the example of this celebrated woman, and always talk rationally to their pupils; in fact children should never see or hear anything not characterized by justice and good sense, for Providence did not surely endow children with an aptitude to learn, that they might attain a knowledge of words without meaning, but that they should acquire solid information, be happy themselves, and make all around them so.

I might have treated of reflection immediately after attention and memory; it would have been more logical, but

reflection appears to me to be developed only after the other faculties have been exercised. Reflection may be termed concentrated attention; before children are able to reflect, they must have been accustomed to the exercise of attention and memory, and have learned to see, to judge, to retain; when the faculties of the understanding have been exercised with order and method; and that the knowledge of different subjects has been attained, language imbodies ideas, and the attention is more easily fixed on them. Reflection belongs to age, it supposes a certain degree of moral culture; order is necessary to reflection, and there, perhaps, is no better mode of developing this faculty in youth than to direct the attention to the beauties and wonders of nature. Teach a child to think, to fix its attention on its own conduct, on all that passes, and if the child has been accustomed to use clear and distinct language, the result of a habit of reflection will be most beneficial. But in order to derive advantage from reflection, the child must be in the habit of fixing his attention with method on all external objects; for when children do not see with their eyes, they do not perceive with their mind.

The exercise of the external senses must precede that of the internal senses. To make children apply to subjects they cannot possibly understand, is not only a loss of time but prevents the development of the faculties. Nothing increases the activity of the imagination, improves the memory, and facilitates reflection so much as the habit of attention; a child who has not learnt to see and to feel, and in whom the attentive powers have not been developed and duly cultivated, who is not accustomed to order and method, will certainly be unable to reflect.

Reflection enables us to command attention, to withdraw it from the external world, to concentrate it on the mind; it isolates it, and according to the beautiful expression of scripture, allows man to listen to his soul. If the child knows not how to reflect, it knows not how to think: reflection is a

voluntary act, it submits to examination all that reaches the mind by the medium of the senses: reflection enables us to distinguish—compare—compose—and decompose. It teaches us to discern effects from causes, to understand the connexion between different objects. Reflection is a powerful auxiliary to method; without reflection it is impossible to understand synthesis or analysis; these two operations of the mind, applied to objects easily composed and decomposed, are essentially useful in education.

Reflection in moral order, leading to a comparison between good and bad actions, reaching to the cause of the one and the other, is a step towards the exercise of the will. A child who knows that an action is wrong, and where it is wrong, is less disposed to err. It has been remarked that reflection led to good, for the faults of youth are generally characterized by inattention and want of reflection.

Attention is, in my opinion, the medium by which information is acquired, reflection facilitates the acquisition of knowledge and doubles its power;—it resembles the mirrors of Archimedes, which received the rays of the sun and converged them on a given point.

Those who are wanting in reflection, and who are not in the habit of concentrating their attention, lose the advantage of thought—they are slaves to passions or affections, they have no decided object in view, they rush on without knowing whither they go, and are wanting in that high degree of reason, which makes man master of the earth, and master of himself.

Reflection teaches the child to find God in his heart and in his mind. Thus an early habit of reflecting, gives correct ideas on all subjects; for all the operations of the mind are connected and mutually strengthened.

By reflection many faculties are exercised previously or simultaneously; perception receives impressions, attention observes, memory retains, imagination animates, judgment compares, association unites impressions, or ideas, lan-

guage gives a sign or body to ideas, method and order regulate, reason enlightens. When attention is concentrated on the soul, impressions and ideas are reflected, and subjected to a calm examination, the determination is influenced by the action of the noble counsellors of the soul, the will executes, and then we generally act in accordance with reason and moral law.

If reflection be apparent only in manhood; it is because little care is taken in early education to develop this faculty; children are not led to think, observe and reflect, though all their actions indicate that it would be easy for them to do so. A child alone, with its playthings is thoughtful sometimes speaks aloud, is sometimes silent, but examines the object before him; if it be new, curiosity leads him to know exactly what it is, and he breaks up the toy in order to judge of its composition, he then tries to put it together in different ways. Thus does youthful observation bring forth all the faculties of the mind. How useful a lesson in education were it well understood.

Prudence.—Prudence which has been termed the eye of reason is the faculty of foreseeing what may be favourable or unfavourable to us: this faculty is not evident in childhood, and yet how many accidents might be prevented, how many tears spared if the least pains were taken to develope this faculty. Prudence seems to be but the result of experience, but experience is lost on most children, unless care be taken to fix their attention on the good or evil result of their actions. Prudence is, generally speaking, the virtue of the weak, but what so weak as a child? Prudence is the perfection of reason, it is prudence that enables us to foretell the evils to come, and which assists us to avoid them; some persons are unfortunately wanting in this faculty, they foresee nothing, and often suffer from their blindness, for prudence does not only consist in choosing the good, but in avoiding the evil. It is in this direction that I should desire the development of prudence in children, particularly for girls; let them be accustomed to foresee the good or evil result of their actions.

In the Bible it is said, that we should unite the prudence of the serpent, with the timidity of the dove; lest the one should be attended with the poison of malice, or the other with levity; lest the one should deceive, or the other be deceived, these indeed ought to be inseparable companions, for they give lustre to each other.

"Prudence," says an able writer, "takes upon her the charms of simplicity to become more lovely, and simplicity the direction of prudence to be more secure; and in truth, if address without probity is but guile, simplicity without prudence is mere folly." Prudence is necessary in all stages of life; in whatever situation we may be placed, prudence cannot be dispensed with; the Bible teaches us that God promised Solomon to grant his prayer, Solomon prayed for wisdom, which is real prudence, as this virtue is accompanied by all others. Nearly all the faculties I have sketched, are auxiliaries to prudence; memory, attention, reason, and reflection are resumed in this virtue.

Prudence is, in the opinion of a pious author, the guard of the understanding; a guard ever vigilant, able not only to see but to judge, to appreciate good and evil; it warns us against illusions, and preserves us from danger.

Prudence may be considered as a virtue crowning our most noble faculties; reason and understanding are of little avail without prudence.

Prudence is considered to rank first among the virtues, "it is," says Charron, "the great art of life; prudence leads us to consult and deliberate well, judge and decide well, guide and execute well.

Prudence requires the exercise of attention. I have already said much on the subject, for I am convinced that attention is indispensable in all stages, both of moral and intellectual education: to command the youthful attention, is an art but little understood; the child must be interested and pleased; the senses struck, the governess must observe her pupils, and judge what is best suited to their capacity, for each child

requires different treatment; and the governess must take due care to ascertain the best method, of advancing her pupils' interest; in order to do so effectually, she must fix their attention on subjects that will instruct and amuse them. An intelligent governess, by the medium of conversation, will exercise the youthful understanding, and make all that passes instructive, but an inefficient governess, though placed with the most intelligent children, will never be able to draw forth their mental powers, nor induce a love of information so essential to a good education.

No task appears to me so difficult as education under the direction of incompetent persons, unacquainted with the art of teaching; books are excellent auxiliaries in the hands of able teachers, but the ignorant cannot make proper use of them; a clever governess seeks to know herself, and this knowledge enables her to gain an ascendancy over the minds of her pupils. Had Valderspin been left to his own resources; if like so many governesses he had undertaken to teach without knowing the state and nature of the infant mind, he must have failed. But Valderspin was prepared for the task by deep study, which made him take advantage of an incident that would have been lost to many.

In order to command a child's attention, we must have mastery over the will, this constitutes the great art of a clever governess. It is true the child should have a will of its own but it should also early learn to direct this will towards what is right and just; if gradually taught to do so, if made to love and admire the beautiful and good, if correct ideas only have been inculcated, there can be no difficulty in giving a good impulsion to the will.

A child brought up according to the principles I advocate, in whom religious and moral sentiments have been developed, who has been taught to love what is right, will never fall into an error without regretting the fault, and endeavouring to avoid the repetition of it, and both in youth and manhood will be incapable of anything that is degrading.

DUTIES TOWARDS THE SOUL.

INTELLECTUAL AND MORAL FACULTIES—WILL—FIRMNESS PERSEVERANCE—ACTIVITY.

Surmontez le mal par le bien.

Will is a faculty bestowed on man by his Creator, by which he is enabled to change or modify his determination according to his own desire, to act, or not act, to do well or ill, and it is the direction followed that shews the degree of morality of the individual.

The will directs all our actions, if the will be weak and undecided, we cannot resist evil, and we yield to our passions. It has been observed that reason alone was not sufficient to determine the will; reason must be actuated by feeling or passion, in order to assume an active character, so that the soul is most powerful when under the influence of feeling; in other words, our inclinations and passions give to our will, an energy and strength more powerful than reason and duty. Therefore, have I said, it was essentially important early to direct and ennoble youthful feelings.

If the education of children were rationally, and methodically conducted, instead of being checquered with innumerable errors; if good feelings were developed, the will would incline to good, but the object of education should ever be to ennoble all the tendencies of the will.

There is no will that is not either the result of reflection or passion, reflection is but little developed in infancy, children therefore are mostly under the influence of passion; consequently the passions must be elevated and purified.

Determination is also produced by truth, opinion or passion; inculcate in youth a love of truth, opinion, and

passion will have less weight ; teach children to love all that is good and great, and their will must naturally lead them right. Neither in the child, nor the man will truth and reason prevail, unless the understanding has been early strengthened, and a love of truth and reason inculcated ; for passion has so strong a hold on the human mind, that when not kept in subjection, the will has not power to seek the assistance of reason.

It does not suffice merely to tell children that they must not listen to their desires, nor yield to their passions, but children must have early contracted a habit of right, which must serve as a shield against temptation: children must learn to know the good, and be encouraged to persevere in it, to take delight in the practise of their duties, and when the good and the beautiful are too abstract to be taught to young children by words, they must obtain a knowledge of them by the medium of example, and be led to imitation by gentleness : whenever children do wrong, they should be made to feel the effects of their error, their bad conduct must form a painful contrast and be a subject of sorrow to their parents and governesses.

I trust I shall not be mistaken, when I assert that a child must be allowed to have a will of its own, but that it must be taught to will what is correct. Will is the principle of action, it is the source of all that is right and elevated, of all that is low, of all that is strong, and all that is weak, of whatever is deep or superficial in man.

The child who has no will, is incapable of forming a determination, he is the sport of events, and of his own caprice : he is at the mercy of his fellow creatures ; whatever may be his sentiments, if he has no will he may be led into evil ; the habit of good may, no doubt, prove a protection, but would not have sufficient weight, nor enable the individual who has no will of his own to contend against the person who has determination of character, and a desire to mislead. What is to become of a child who does not love the good and has

not the power of resisting evil, and what must be the fate of a woman wanting decision of character?

Were children brought up to see things as they really are, if their ideas were correct, their inclinations virtuous, they would be more under the influence of reason. Of all our faculties, reason places us the nearest in communication with our Maker. It is reason which teaches us to know God, to love and revere him, it is also reason which teaches us to know ourselves. Reason is the light of the mind, it shews us our duty, and makes us understand the necessity and advantage of doing what we know to be right, but while reason points out what is good, our propensities or vicious inclinations lead us in the wrong path. If our inclinations be virtuous, the will enlightened by reason, adheres to them, and our duties are performed; if the propensities be evil, and we have not strength of will to resist them, we fall into error.

It is said that reason misleads, it is a great mistake, for reason cannot mislead; it is the will that misleads, being under the influence of evil passions. It is also said that we should not reason with children, yet what is reasoning? Is it not to think and speak clearly, and should it not be the duty of all parents and governesses to direct their children's minds towards the true and the just? Is it expected that a child will, from induction, know the existence of God? Is not this truth revealed from the earliest age? It is well to impress the infant mind with what is true and just, to guard it against error. If a governess has a well regulated mind, if her ideas be just and her sentiments elevated and noble, she will necessarily influence her pupils; as they advance in age their opinions will be confirmed by experience and reason, and they will have the same tastes, and the same passions as their early guide. I cannot therefore admit that it is unwise to reason with children; but on the contrary, I think it judicious always to reason with them, for in all our actions, we should take care to shew that we are influenced by reason. Compare children brought up by different governesses, the

one wanting a rule of action, the other being guided by reason: we shall find the pupils of the former governess having mistaken notions on all subjects, with exaggerated and ungovernable passions, more like brutes than men; there will be no bounds to their desires, and not having their passions in subjection, will often meet with obstacles to their impeteous wishes, and be a burthen to themselves and to all connected with them. Unreasonable children are passionate, envious, inconstant, unruly, and capricious, nothing can satisfy them, and their education is a painful and an ungrateful task. But children brought up by a governess, guided by reason, will have upright ideas, and a love of duty, they will be easily satisfied, all their ideas enlightened, their mode of expression correct, and there will be no difficulty in cultivating in minds thus prepared, the feeling of right and justice.

I am by no means an advocate for premature instruction, but I would that the instruction given should be founded on reason, then all tends to perfect education. There is no necessity for creating scenes; those that naturally occur, are far more useful if the governess knows but how to turn them to the advantage of her pupils. When it is said that to bring up children well, those who have the care of them must become children, this observation surely relates to the tone of voice and manner, but it never could have been meant that grown persons were not to know more than children.

Education is too commonly considered as an easy task, to cultivate the senses, regulate the feelings, instil principles, to develope the faculties of the mind and heart, can never be an easy undertaking, for education is nothing less than the scientific knowledge of the physical inellectual and moral being of man, and this science is that of the deepest philosophers.

Children cannot too soon be placed under the guidance of reason, for is it not by the medium of reason that we judge of the consequences of good and evil.

Practical reason is termed good sense, and good sense is applicable to everything; it is an universal instrument, for

the absence of which nothing can compensate; it is developed and improved by education, and is incompatible with vanity, pride, envy and all other passions which mislead us.

Having adverted to the power of the will, I may now be asked, how it is possible to maintain its influence, and yet to require obedience. I have already said, that children should be early taught to *love* what is right, and to yield to reason; they will then feel the necessity and beauty of submission, and in conformity with their duty they will desire what is right.

Will is the expression of liberty, and it is the exercise of this liberty that constitutes our merits or demerits; on the will, therefore, depends our morality, our good conduct, and our hope of reward in the life to come: surely considerations of so high a nature are worthy of attention.

The movements of the will are of different sorts, some are physical and instinctive, others moral and religious; the instinctive movements, or selfish propensities, have a strong hold on man; it is to decrease their influence that the moral feelings, a sense of truth, of justice, of the beautiful, must be developed; in other words, it is by the culture of moral feelings that the soul is purified, and the understanding enlightened. The affections partake of the nature of the instinctive and moral feelings; fortify the moral faculties by the feelings; thus strengthened the dictates of reason and of duty, become more active and the will must naturally lead children to the practice of virtue. There is a feeling which combines all that is noble and good, and elevates the soul, it is religion! strengthen religious and moral feelings, as the surest and most holy means of suppressing what is wrong in human nature.

Reason, I have said, has but little power over the will, its province is to enlighten, but if reason be supported by moral feelings, it then acquires considerable influence, and becomes a powerful auxiliary, it determines the will and overpowers or diminishes the influence of the evil passions.

Thus it is easy to perceive the connexion of my system of

education, to direct the child's first thoughts to God, early to inculcate good principles, to develope in the infant heart sympathy for parents, friends and benefactors, and indeed for all our fellow creatures; to cultivate the sense of the beautiful and the great, which to me appear inseparable, is according to the words of scripture, "to train up a child in the way he should go, so that when he is old, he will not depart from it."

If the preceding chapters have been considered attentively, it will be evident that what I have suggested is calculated to develope all that is noble and generous; religious principles, and benevolent feelings, a sense of the beautiful, the true and the just—a sense of duty—All I have said, tends to give elevated motives for the employment of the will, and in the two chapters which immediately precede the normal development of the faculties of the mind, I have suggested also what tends to improve the judgement and strengthen reason.

What I write, though intended to be useful, is certainly beyond the comprehension of children, but no one could surely suppose that considerations of so serious a nature were intended for them, but I trust they may be found suited to mothers and governesses. It is impossible to understand the great art of education without being acquainted with the nature of the instincts, feelings, and faculties of children. The most trifling act of a child indicates determination or will, and therefore may be useful in the work of education. How great is the assistance the faculties lend each other when they have been duly cultivated, without neglecting the affective faculties which aid in the intellectual development? When a child has been carefully brought up, its attention is easily fixed on what passes, perception receives, memory retains, judgment appreciates, reason enlightens, and the will lends its aid. If only what is good, and pure be confided to the memory, and elevated moral sentiments have been cultivated, there will be motives of action for the will: is it not therefore evident how much depends on parents and gover-

nesses who should inculcate in the youthful mind only what is noble, moral and religious.

How fortunate is the child born of Christian parents and confided to the care of an affectionate and enlightened governess, in whom the good excites respect and sympathy, the evil sorrow and aversion; whose mind is well regulated and enlightened, whose language is simple and correct, whose judgement is exercised, and whose reason is strengthened by the practice of virtue! the pupil of such a governess will have an upright mind, and her conscience will serve as a sure counsellor and severe judge. It naturally follows that education, example, the knowledge of what is good and right, and the practice of virtue, must improve the understanding, and strengthen the morals. To children thus brought up much liberty may be granted, they will not make bad use of it; freedom is necessary to the development of youth, while restraint is often a bar to improvement; and as I have before remarked, it is a great secret in education to lead children to will what is right.

Firmness.—It is when noble sentiments have been cultivated and reason enlightened, that children should know the value of principle, and that firmness should be developed; from firmness and ignorance combined, no good can result; to know the right, to be accustomed to practise it, to pursue it steadily and firmly, is to be virtuous. The ancients imagined an admirable picture of a just man—they represented him firm and immoveable in the midst of the world falling in ruins.

Firmness or the persistance in what is right, is an act of personality; no one can will for another; the child who has no will must be wanting in character; the art of education is not to destroy the will, but to direct it in conformity with our moral destiny—obstinacy is the abuse of firmness—to teach a child to be firm in the practice of right, is to teach him the value of principle; principles founded on duty are unchangeable. The duty of gratitude towards God, towards our parents, is a principle; in all times, in all countries,

man owed gratitude to God and to his parents. Firmness developed in a child, whose reason is not enlightened, and whose propensities have not been ennobled by the habit of good, would be an annoyance both to parents and teachers, for it could but be productive of wrong.

Firmness is in fact the completion of will, but it can only be exercised with advantage when reason has been enlightened, and the love and habit of good inculcated. Firmness gives such a stamp to the individual, that it is considered synonymous with character, and indeed there is truth in this opinion, for firmness of will represents a steadiness of mind, which never can exist in vacillating and inconstant individuals, of whom it is justly said, that they have no character.

One of the best means I can suggest for the exercise of the will is *perseverance.* But to induce children to persevere they must *delight* in their occupation; hence the necessity of suiting the task to the child's capabilities; success encourages perseverance, but all chance of developing this quality will be lost, if the child be compelled to undertake and continue anything to which it has a natural aversion. Diligence and art overcome many obstacles; our noblest edifices are due to perseverance, not to strength. In education children must be gradually led to take pleasure in their pursuits and to finish whatever they undertake. I have already said, it was necessary to direct the youthful inclinations; but in order to accomplish this object, persons of moral and intellectual worth should alone have the direction of youth; if a governess knows how to interest her pupils; if she enters into their feelings, endeavours to improve their taste, pursues the same studies, it will be easy to encourage perseverance; for children find amusement in their occupations, if these occupations be shared.

A taste for learning is easily cultivated; the young are gratified by the acquisition of new ideas; information always gives pleasure, and the more the mind is enlightened, the more refined is the taste; it follows that for the happiness

and improvement of children a love of knowledge must be encouraged. I am well aware of all the care necessary to accomplish this purpose, but a taste for learning is, if well directed, the most innocent of all tastes, and the most conducive to moral and intellectual improvement.

As it is the will which leads both to good and evil, to vice and to virtue, every possible care must be taken to develop noble, moral and religious motives of action consistent with the object in view, which should be to make children happy in this world and prepare them for the life to come.

Activity.—"It is wiser philosophy," says a great writer, "to make the heart virtuous, than the blood run cold." In fact the object of education is not merely to keep us from vice, our destiny is not to be passive, our destiny is to merit; therefore must our life be well spent, we must do right, or according to scripture, *we must overcome evil by good;* hence the necessity of action, and of constant exertion of the will. In all the pursuits of life, good should predominate; we are required to do good, in order to avoid evil, we have therefore to act, to chose between good and evil. Our merit depends on the choice we make; but to merit we must have liberty of action; punishment and restraint are incompatible with freedom.

To live is to act, to be inactive is to vegetate, children require movement; however weak they may be, their strength surpasses their knowledge; even a child in the cradle is seldom still. The principle of action is so powerful in youth, that if not judiciously directed, if the habit of doing good be not early inculcated, the child will most assuredly do wrong, for action is necessary to him. Indolence is the result of disease, it is not natural to children; what is termed idleness in youth, is not inactivity, it is the neglect of any given task, the non performance of any duty: but the mind is not idle, it is differently engaged: not having been well directed, it wanders from one subject to another, and is fixed on all but the right; this fault originates in a defective edution, for indolence of mind is generally acquired.

Activity is the principle of improvement, it is the essence of christianity which shews, that we must not only abstain from evil, but we must do good. The Holy Bible teaches us that man is born to labour; labour is therefore the destiny of man, and it is the province of education to shew in what manner this destiny may be best accomplished for the good of the individual and of society at large; it is certain that nothing tends so much to the happiness of children, as to turn their activity to good account for themselves and for others.

Activity gives strength both to mind and body; exercise improves the mental faculties, while it weakens the empire of the passions, and destroys vicious associations. Virtue is not speculative, it is active; virtue is strength, while idleness is opposed to all virtues. Cultivation of the mind and progress being the result of a desire to improve, should be an encouragement to persevere in what is right, for well directed activity leads to distinction and happiness.

Activity being innate, the great art of education consists in turning this activity to the improvement of the sentiments, affections, and principles; to direct it to the exercise of good actions, and thus avoid evil. The activity natural to youth is surely intended for some wise purpose; it behoves those who have the care of children to turn it to advantage, and to lead them to make a right use of this activity; it will give a stimulus and interest to whatever they undertake; where this feeling does not exist, distaste and indifference become the companions of youth, and distaste and indifference are as the cold morning winds which injure the young plants, and destroy all hopes of a fine harvest.

The delight children take in activity is constant: they try to imitate whatever they see, and it is because the power of imitation is great, that example has so strong an influence in youth.

The welfare of children is greatly dependent on the direction given to their activity, which should be employed in a

useful and progressive manner: especial care must nevertheless be taken not to fatigue the youthful mind, to suit the occupations to the capacity, and to make amusements instruments of progress; thus while a child plays, it gains instruction. It is certain that children are seldom quiet, therefore, I say, give an object to their activity, an application to their will; but do not leave them to themselves; either shew that you take an interest in their amusements, or lead them to take interest in your occupations; every governess owes this attention to her pupils, as it must be productive of much benefit. It has been justly observed, that we may obtain ascendancy over the youthful will, if we know how to make proper use of it; the will is an active power requiring direction; the duty of parents and governesses, is to lead children to will what is right; but if due pains be not taken to effect this purpose, it is probable that children will do wrong, for it is not in their nature to be inactive.

It is much easier to make children obedient by keeping them employed, than by leaving them inactive, for occupation is necessary to their well being; if they are gradually led to like what is useful, they will then perform their duties with pleasure; but they must be encouraged in their wish to do well. The observations relating to the intellectual faculties are also applicable to the moral faculties; let children be taught to obtain a mastery over their inclinations, to conquer their appetites, to practice self denial, for practice strengthens the faculties of the mind, as exercise strengthens those of the body; children who are constantly occupied either at study, or in well directed amusements, have not leisure to do wrong; their faults are but the natural result of the thoughtlessness of their age, and when the will has no share in these faults, great indulgence may be shewn.

In order that the punishment should be suited to any fault, a child must have erred wilfully, allowing of course that the child is able to discern between good and evil; here the judgment of the governess is called into action, she is to

judge the degree of culpability of her pupils, and if they have been brought up without being taught the nature of their duty, punishment will not avail; it will be better to have recourse to reason, point out the error, and assist in correcting it.

If we cannot make it impossible for children to do wrong, at least let it be made difficult, in other words, give children the will to do right, strengthen them in the practice of virtue, and there will be but little inclination to err, and no call for punishment. The Scripture saith, "bring up a child in the way he should go, and when he is old, he will not depart from it," if therefore you desire your child to be virtuous, instil into his mind and heart, principles of virtue which will bring forth fruits; but let it not be supposed, that if children be neglected in their early age, they will, as they advance in years, suddenly become valuable members of society: "as ye sow, so shall ye reap," and if no good seeds have been sown, no good fruits can come forth.

I have already observed that it was more easy to communicate reason to children, than to await its development, and when a child has once been taught to obey, it will not be difficult to make it obey a second time. Naturally man does not like to submit to his fellow creatures; this observation is mostly applicable to the children of the rich, who will scarcely admit their governesses to be their equals; children have not established this prejudice, it is their parents, and the false notions associated to riches; that being the case, it follows that it is more easy to make children submit to reason than to their governesses. Ill educated children foolishly imagine that their governesses are inferior to themselves, and do not therefore feel the necessity of submission; but they must yield to reason, and as the governess who has an enlightened mind, has a higher degree of reason than her pupils, it necessarily follows that submission to what is right must ensue.

"On ne peut avoir raison contre la raison," says a French moralist, and here the maxim is applicable, for as an en-

lightened governess, will have a more cultivated mind than her pupils, she will derive her authority from reason itself, and it cannot therefore be contested. It is certainly a great art to allow children to believe they are reasonable when they are but docile, and the perfection of this art is to lead them to contract a habit of docility. Few governesses are allowed sufficient authority to enable them to effect all that is desirable in education, therefore must they create an authority founded on affection, reason and virtue, and it will be both mild and undoubted; then again it is within reach of every governess, for authority founded on affection, reason and virtue is not delegated, but forms part of an individual; when this authority is wanting, education must be imperfectly conducted and necessarily defective.

AUTHORITY—PUNISHMENTS—REWARDS—EMULATION—VIRTUE, OR THE HABIT OF DOING GOOD.

> "Nobody is made anything by hearing of rules or laying them up in his memory, practice must settle the habit of doing without reflecting on the rule."
>
> LOCKE.

"Give not a sword to a child," says Plutarch, "nor authority to the ignorant." Authority confers the power of commandment, and enables us to insist on the performance of what we desire; how dangerous therefore must be such an instrument in the hands of an ignorant and capricious governess although delegated authority is but conventional! Natural authority is that exercised by parents over their children; the authority of a governess is only legitimate, when representing that of parents and characterized by intellectual superiority, which enables a preceptress to discern what is best for her pupils, and to make them pursue the right; but if governesses merely possess the authority delegated, it is but a shadow which cannot be productive of much good. There is an authority universally acknowledged, it is that resulting from superiority of mind, virtue and reason; this authority is what I term personal authority. When an enlightened governess, having a knowledge of human character is in possession of this authority, she will in directing her pupils, have recourse to persuasion, for experience has shewn that it is more effective than compulsion, and if a governess has gained the esteem and affection of the children she professes to educate, she may influence their will, and guide them in the right path without resorting to frequent punishment.

The celebrated Montaigne had given attention to the moral education of youth, and was no advocate for punishments; "I condemn," said he, "all violence in the education of a

tender soul, prepared for honor and liberty; there is something servile in constraint, and rigor, and what cannot be effected by reason, prudence, and ability can never be accomplished by main force. I have ever found that rods and whips made children sly or obstinate." "Give me a pupil," continues this great observer, "and I will teach him to love duty and science, not as a task but by his own free will, I would elevate his soul, and yet allow him full liberty; I would endeavour to improve his heart, and render him ingenious and frank." Persons accustomed to look only for faults in the children placed under their care, and who are prepared to expect all that is evil in human nature, do well to have recourse to punishment; to them severity is necessary, but to those who consider children as human beings, endowed with sentiments and faculties susceptible of improvement, and able to counterbalance the seeds of evil inherent in the heart of man, or in other words, original sin, will seldom have recourse to punishment.

"Montaigue very wisely remarked that, punishments made children servile; they destroy the liberty, and influence the will;" if good conduct be but the result of fear, is it not evident to all thinking minds, that children cannot be all their lives under restraint, and when free, they will yield to their evil propensities, whereas by giving them a will to do right, they may be enabled to resist the temptations to which they are liable to be exposed.

There are no doubt circumstances which call for punishment, but not unless the fault be wilful, for nothing can be more contrary to the moral feeling which education should develope, than to punish a child for an unintentional error. To render punishment moral, the child must understand that it is deserved, and feel that it is just. Punishment cannot remedy an evil, but it may be considered as a sort of reparation, let it therefore be made a subject of *reflexion*—punishment is thus rendered moral and useful, both to the heart and mind.

A fault having been knowingly and wilfully committed, subject the child to reproof, let his attention be fixed on himself; leave him to think and reflect on his error; it will be a step to amendment, for there are few, very few children, who would not consider inactivity as a punishment. If the evil done can be remedied—the remedy must not be considered as a punishment, but as an act of justice.

To suppose or hope that children will never do wrong, would be not to know the nature of man; we are all liable to err, but the more carefully are children brought up, the more attention will be paid to the development of their best faculties, and the less liable will they be to deviate from the right path. All remonstrances should be blended with mildness and affection, they cannot then fail to influence the youthful heart, unless there be a greater degree of perversity than can be supposed to exist in a *well educated* child.

It is wise to remind children frequently of the duties they have to perform; and thus assist them to avoid punishment. I cannot help feeling that where punishments are frequent, some degree of blame must be attached to those who have the direction of youth there is either a want of attention, or tact, or good feeling on the part of the governess; and I understand the justice of Diogenes, who rebuked a preceptor for the faults of his pupil, which originated in the negligence, or imperfect instruction of the master.

The best means of preventing faults and punishments, is to grant a suitable degree of liberty to children, for if under too much restraint, they will certainly do wrong, when they are perchance free; but again, I say, teach a child to love the good, and it will find delight in the practise of virtue; that is what I term education.

Montaigne, who was so great an enemy to restraint and punishments, insisted that at all events punishments should be inflicted with calm. "To punish a child," says this philosopher, "when under the influence of passion, is vengeance, not correction." Then again, punishment under similar

circumstances, is immoral, for the example is bad, and the punishment most likely not consistent with the fault: punishment can only be considered moral, when the youthful culprit admits it to be just, and yields to it as a species of reparation for his fault. Socrates being angry with one of his slaves, said, "I would punish thee were I not in a passion." This great man was afraid of going beyond the bounds of reason and justice, and doing evil instead of good.

If it be right to abstain from punishment when under the influence of passion, it is also wise not to correct children when they are in such a state of irritation, that punishment would give rise to evil feelings, instead of leading to good. Never therefore inflict punishment in haste, for hastiness may cause injustice, and injustice revolt; in order to submit to punishment in a proper manner, the child must be able to reflect, and to understand that punishment is the consequence of some fault committed, some duty left unperformed.

Moderation, prudence, and a knowledge of the human heart are requisite to render punishment effectual, and I cannot but admire the wise preceptor of a prince, who, was subject to frequent bursts of passion; while the fit of passion lasted, no observation was made, but when the prince had recovered his usual temper, all his attendants were ordered to wait on him in silence; no one dared speak, his studies were suspended, and he appeared unfit to commune with his fellow creatures; the young prince distressed at the solitude to which he was condemned, earnestly begged to be forgiven. His preceptor then pointed out all the evil likely to result from uncontrolled feelings, and his paternal voice reached the heart of the penitent pupil. I am certainly of opinion that nothing is more likely to recall children to a sense of duty, than the sorrow their governess evinces when they do wrong, but she must be seconded both by parents and servants; no one must speak to the erring child until it has reflected on its fault, and promised to amend: of all punishments, I think silence will be found the best.

Though fear may be sometimes necessary with bold and indocile children, yet it should never be had recourse to, until all other means have been tried, as fear weakens the mind: when children frequently fall into the same error, punishment alone will not correct them, they must be assisted in their endeavours to amend.

Some governesses are always ready to punish, I cannot but attribute this undue severity, to their own bad tempers; all human beings require indulgence, all are liable to err; why therefore suppose that children will not occasionally do wrong: it is true their faults however trifling, must not pass unnoticed, but they may be warned of them without any necessity for punishment. Mildness is seldom lost on children, they are happy in finding indulgence where they feared to meet with severity, and they become more docile, more easily led.

It will not answer to punish children for every trifling error they may inadvertently commit; undue severity while it does not correct vice, creates a distaste for virtue. There is perhaps no situation in life in which self command, an enlightened and elevated mind, and an affectionate heart, are so frequently called for as in that of a governess: her watchfulness must enable her to know all that passes, while her judgment must shew the advantages of judicious indulgence.

I knew an intelligent and affectionate mother who, anxious to develope in her child a sense of duty, had gradually led him to punish himself when he did wrong; she thus taught him to exercise his will, while she cultivated the sense of justice and truth, and the idea of punishments or self denial, were necessarily associated with his faults—a most happy association calculated to ensure success in the great work of moral education.

As regards punishment, the education of woman totally differs from that of man: woman is ever under the influence of sentiment and feeling, and though it would seem natural that her weakness should lead her to bend to the yoke of authority; yet it may be observed, that gentleness and per-

suasion have far greater weight with women than power; an appeal to their heart, to their sympathy is never lost; nature has established this difference between man and woman, for female virtues are the result of sentiment, rather than of strength of mind.

I must therefore ever be an advocate for mildness in the education of girls; with boys a sterner degree of authority is necessary, they must be made to yield, to feel that they must submit, but most governesses, however clever they may be, fail in their attempts to educate boys.

The education of the heart is that which most influences woman, not that I would confine myself to this education only, for I am a decided advocate for the cultivation of the reasoning powers, and observation proves that women err not so much from a love of evil as from ignorance. It is well ever to bear in mind that all is connected in education, and children who have not been well brought up from their earliest age, and who with their nurses and governesses have been allowed to follow their own caprices, and not to acknowledge any authority, will not yield to mildness; with them punishment becomes necessary.

It is a most mistaken notion to suppose that it is well for governesses to be childish with their pupils; every human being should be brought up in accordance with his destiny; the destiny of the child is to reach to manhood, and dignity of manner is always to be desired; nothing could be so injurious to moral education, as want of dignity and self respect: both dignity and good conduct are the result of example, not merely of words: no governess can obtain a right influence over her pupils, unless she be consistent and dignified. A governess who has won the esteem of her pupils, who does not speak to them merely for the pleasure of speaking, but to convey information, who is communicative and affectionate, without being familiar, who gives no example of the passions she condemns, will obtain an ascendancy over her pupils, which may render severity useless; for the displeasure of those we

love, is a moral punishment; a look, a word, or the silence of a governess who is esteemed and valued, is a sufficient reproof to her pupils.

There are three things which may cause a governess to forfeit the esteem of her pupils, and lose the authority, without which, it is impossible to perfect education, the first is undue familiarity; the second carelessness as to the conduct of children under her guidance, and the third to offer an example of passions, which religion and reason condemn. There is an age when familiarity is no longer consistent, if children behave well, the society of their governess must be a reward and prove an encouragement; if they behave ill, let them be left to their own reflections, and let their governess shew her displeasure by silence; in fact, children should be made to yield to principle, which principle should be confirmed by habit, but all their actions should be the effect of an enlightened determination, facilitated by habit.

How often are governesses requested by indulgent parents to abstain from all punishment; how many fond, though injudicious mothers, request their children may not even be contradicted, as though they could pass through the world without meeting with opposition of any kind.

"I place my daughter entirely under your care, I leave her in your charge," said an anxious mother to her daughter's governess, "cultivate her talents, improve her mind, render her happy, make her virtuous, but, on no account ever punish her! ! !"

"I am ready and willing to undertake the task," replied the intelligent governess, "provided you have brought up your child in such a manner as to preclude the necessity for punishment! !"

Intelligent and fond parents, if you desire that your children may never be punished, direct their activity, teach them to love the good, and practice it, to employ their time well; let your love be enlightened, not selfish; consider what is best calculated to make your children worthy members of society;

commence their education early, let their first thoughts, propensities, and affections be well directed. Remember that error increases with age, and in later life, it is difficult if not impossible to eradicate the weeds that have been allowed to grow. I am certainly no advocate for severity, all I write, all I say and feel, tends to shew that I disapprove of punishments, but yet would I have recourse to them if a child under my care were deaf to the voice of love and reason: if the propensities were evil, and there seemed no other possibility of reaching the mind; but in these sad cases, it is no longer the services of a governess that are required, but the able attendance of an enlightened physician, whose judicious advice may tend to correct the wanderings of the mind, and improve the heart.

"In order to render a child truly moral," says Kant, punishment must be seldom resorted to; there is something so holy, so sublime in morality, that it must not be brought to rank with common discipline,—if we wish to make slaves, then indeed severity and chastisement may be employed; but morality requires liberty, and exercise. If morality consists in the exercise of our superior faculties, it is but the manifestation of justice, piety, and benevolence. Fear does not ennoble the soul, nor elevate the understanding, and instead of saying there is no morality without fear, I should say that the influence of terror is destructive to morality, and suited only to degraded beings,—our propensities cannot be controlled by fear alone, they must be moderated, ennobled and mastered by the understanding and moral sentiments.

The elevated qualities of man are no doubt manifested sooner or later, but merely by chance, and at distant periods unless they be cultivated; for the child is as the rough diamond, and requires to be polished by an able hand, in order to shew its full value.

However young a child may be, it must be accustomed to think nobly, for the man is in the child, as the flower in the bud; inculcate therefore a horror of vice, teach youth

that lying and ingratitude are odious and degrading: inculcate and encourage gratitude towards God and towards parents, benevolence towards all mankind, repress the desire of vengeance, and inspire children with a love of the great and good: lead them to do well from choice and thus endeavour to deserve praise, for those who are indifferent to praise, are equally so to blame.

Emulation—"Give me," says Quintilian, "a child who has emulation, who is influenced by praise, who cries when he is conquered; reprimand will move him, and I shall not dread his being idle." Again, I must advise governesses to make themselves loved by their pupils; praise and blame will then prove more beneficial; it is but justice to praise and reward the good, as it is to blame and punish the bad, much discernment is nevertheless required in both cases. A child is praised for having done well in order to encourage it to persevere, but praise may become a poison, if it only increases pride and vanity.

La Rochefoucauld says that, the education given to children is but inspiring them with a second self love; as it would seem that they are praised merely for their beauty and their dress, as though they were to be made presumptuous and frivolous; praise should be only granted to what is good in itself, as obedience, regularity, attention, respect, deference to superiors, kindness and condescension to inferiors.

It is not an easy task to preserve the children of the rich from pride and vanity, while all is done to make them consequential and important; how strange is it that parents should tell children that they are superior to their governesses, for what can a pupil be to a governess, but a weak creature, without science, without reason, without virtue, and for its present and future happiness, requiring knowledge, the development of reason, and the practice of virtue.

Theodosius going one day into the apartment where his son received instruction, found him seated, and his tutor standing,—surprised and shocked at the contrast, the empe-

ror expressed his displeasure; the tutor observed that the young prince wore the royal robes. "Let his dress then be changed," said Theodosius, "and let him stand with his head bare while you are seated."

A governess may without any ostentation shew herself superior to her pupils, in knowledge, reason, talents, and virtue, and may serve as a model to them, while she gains their esteem and affection.

Emulation, is the intimate sense which leads us to imitate the actions of our fellow creatures, and to equal, some times surpass them; it is most useful in education—Emulation is innate, it improves and elevates the mind, it is the source of progress in the arts and sciences. Emulation is common to great men, it is in fact their ruling passion.

In children of active dispositions, emulation must be moderated, but if children be naturally slow, emulation will tend much to their advancement, indeed under the direction of clever parents and governesses, emulation may become the source of high, moral, intellectual and physical improvement. It may perhaps be remarked that emulation engenders self love; but the case is only thus when the passion is under the direction of inferior governesses. Nothing can annihilate the human passions,—it is well that it should be so; or by what means could children be led to do right; how could the will be guided or influenced? passions strengthen the will, we must not therefore check but control and elevate them! Emulation is a voluntary, courageous, and sincere feeling, it is a noble sentiment in the high minded, and can only degenerate to envy and jealousy in the low minded and uneducated. Make children love the good, the beautiful, the just, let all the human powers be brought into action to effect this great purpose, and thus lead youth by moral and intellectual improvement, to the voluntary practice of virtue, which should be the result of education. I have frequently remarked that a child should be brought to the *voluntary* practice of virtue, or else his actions would have no character. I have also said

the *constant* practice of virtue, because man is only virtuous when all his actions are in conformity with duty. But what is virtue? The word virtue implies a self command, necessitated by internal obstacles inherent in us; virtue is the moral strength of reason, struggling with the inclination or propensities, and obtaining a mastery over them. When reason struggles with the passions, and man acts in conformity with his duties, he is virtuous; when the senses overpower reason and duty, man is vicious or immoral. The problem to be solved in the education of youth is as follows, how is reason to be strengthened so as to overpower the senses, and in what manner is the habit of virtue to be inculcated?

The propensity to evil is a truth so clear, so incontestable, that all philosophers have admitted it, revelation teaches us its source; we came into the world with original sin. God made man after his own image, but his immortal soul is joined to a corruptible body man is therefore spirit and matter, he has a double nature, he is elevated by his soul and faculties; debased by his evil passions, his soul is immortal, his body corruptible.

This fact admitted, we must recognize the continual and reciprocal action of these two natures, the one aspires to good, the other to evil, the soul elevates man towards heaven, the body draws him to the earth, from the harmony of these two tendencies, life results. The object of education is to make good predominate over evil, but as ideas and moral sentiments are not as speedily and energetically developed as our evil propensities, the province of education is to strengthen all the seeds of ideas and sentiments calculated to obtain an ascendancy over the inclination or senses.

But the nature of the soul is not purely intellectual, it is equally moral, so that our angelic nature represents the predominance of intellect and morality.

These considerations are undoubtedly beyond the youthful understanding; they are intended for parents and governesses; who cannot direct and guide children without being

acquainted with our double nature; but the mere knowledge of it does not suffice, governesses must convince their pupils that they practice what they teach; their every action must be a lesson, which will prove far more effectual than words, and their whole conduct should bear the stamp of morality.

I admit that it is difficult to meet with governesses formed for the serious and responsible charge they undertake, but I must say the difficulty would not be so great, if governesses considered their occupation in its true light, and sought to improve themselves; their task would be also greatly facilitated were they to follow the plan I have sketched, which plan is the result of experience. Then again, if they would but endeavour to improve themselves, they might indeed serve as models for their pupils; the will to do right, the love of the good, a determination to progress in knowledge and in virtue, are necessary; add to which, severe self examination in order to ascertain where their own education has been defective, and perseverance in correcting what is wrong.

Many parents know so little of education that they merely engage governesses to instruct their children, yet is there a wide difference between instruction and education; intellectual education is founded on a knowledge of the human mind, and is it possible that the intellectual faculties can be developed by those who know not what is the understanding!—can a governess easily communicate information if she knows not to which faculty she should apply.

In moral education, a rule of conduct is required, there must be an example; the life of Christ affords us a model of all that is good and great, and it should be constantly present to our minds: our weakness shews that we cannot attain to this high degree of perfection, yet it is meritorious to endeavour so to do. "Be ye perfect as your heavenly Father is perfect," saith the Scripture.

But it is difficult to walk in the right path, unless we have knowledge as our guide, therefore must we bear in mind our double nature, that we be not misled by our impressions and

inclinations. "There is in ye two laws, saith St. Paul," and while our propensities and passions draw us in one direction, there is in us something holy which leads us to hope for eternal life.

Improvement should be the object of life, to progress is a task imposed on the will; this task must be fulfilled, and physical, moral, and intellectual improvement be the result of education; man must be prepared for his terrestrial and immortal destiny; watchfulness is necessary, for, each day, each hour, each minute, brings us nearer to the time when we must render an account of the talents confided to our care. Life was given to us to make a noble use of our faculties, therefore I would that children be brought up according to their double nature; education must subject the body to the mind, the inclination and propensities to reason, the will to the influence of morality and duty.

Can it be supposed that a governess who has never reflected on these great questions, will understand the art of education? If a system of education, founded on a knowledge of the human mind, and on the influence of human wants and passions, combines the deepest knowledge, is it probable that this system will be that of a governess, who neither knows her own nature, nor that of the child she is called upon to educate?

Physical education, owing to the connexion between the body and mind, has great influence on the development of the qualities of the heart, and the mental faculties; physical education regulates the senses, improves the health, teaches us to master our movements, subject them to rule, and is the first step towards the exercise of the will. Moral education serves to develope the noble faculties of the soul, or the internal senses, as the sentiment of the just, the beautiful, the true, it teaches us to control our instincts, subdue our passions, and bring them under the empire of reason and virtue.

Intellectual education developes the faculties by the medium of which the mind attains the knowledge of the true. It is

impossible to acquire information on any subject, without employing the faculties of the understanding.

Nevertheless the connexion between the body and soul is so strict, that physical, moral, and intellectual education, are alike necessary, for whatever tends to the improvement of the mind, may tend also to the improvement of the body.

But as is the child, so is the man, a combination of different tendencies; the object of education is to regulate our wants, inclinations tastes and passions so as to make them harmonise, to overcome evil, and cause good to predominate. To accomplish this purpose, a suitable degree of attention must be paid to each faculty, according to its importance; but in the common routine of education, the necessity and advantage of such a system appears not to be understood, or surely it would be more generally adopted.

It may often be observed that governesses, who do not feel the importance of the task they have undertaken, strive to develop one faculty exclusively, to the detriment of all the other faculties; this is an error that no one who understands the art of education will commit, for the faculties lend each other support; they strengthen and enlighten each other. The soul cannot be divided into various parts; children certainly evince different aptitudes, and different tastes which may perhaps not be accounted for, but there is no reason why these aptitudes should not be encouraged, and these tastes cultivated, unless they be contrary to morality, and consequently detrimental to happiness.

All our faculties come from God, and surely the gift is divine, but the harmony of these faculties depends on man, in other words on education; feeling generally predominates in the youthful heart, and greatly influences the character; opinions and ideas have far less weight, they change according to circumstances; therefore was I justified in observing that it was most essential in education to purify the feelings, they being the most powerful motors of the will, and having much more influence than reason. Reason enlightens

the understanding, feeling gives rise to desire or aversion, consequently leads us to act; yet in the human heart there are disinterested, and generous feelings, naturally but little developed, as their exercise requires a sacrifice: selfish propensities, physical instincts are innate, and require no cultivation; while virtue demands the free exercise of our best feelings: let children therefore be early accustomed to this exercise; to inspire them with a love of the good, is one of the great secrets of education; whatever may be said of the power of reason, it is certain that we are much more influenced by habit; in youth reason is not sufficiently enlightened to serve as a guide; children must therefore be habituated to do well, all their pursuits will then tend to their moral improvement.

"Man," says Bacon, "is a composition of habits." The observation is just, and particularly so, when relating to uneducated individuals, to these in fact, in whom the intimate senses have not been developed. The force of habit is so universally acknowledged, that no one pretends to doubt it, and Bacon considered it the only means of subduing and proving the character; "but" says this philosopher, "nature has implanted in us good and bad seeds, let us employ our lives in cultivating the good, and in eradicating the bad." The good seeds to which Bacon alludes are our intimate senses. Therefore educate children so as to make the good predominate, and lead them to contract habits in harmony with elevated sentiments; their religious feelings being duly cultivated when they advance to manhood, they will do nothing to degrade their immortal souls.

"Men's thoughts, continues this great philosopher, depend on their tastes and inclinations; their discourse on their intellectual attainments, on the masters by whom they have been instructed, and on the opinions they have adopted, but habit alone determines their actions; thus we see individuals who, after so many promises and protestations of amendment, return to their former course of life as though they were automatons or machines conducted only by habit."

When a governess is impressed with a sense of the responsibility she incurs in undertaking the direction of youth, and feels that the soul must be purified, the mind elevated, she will make religion the basis of all education, develop the moral feelings, and having strengthened these motors of the will, call reason to her assistance, by enlightening the understanding; then if she succeeds in inspiring her pupils with a love of the good and the beautiful, all their occupations will be pursued with an energy that will diminish difficulties, and materially contribute to induce content and cheerfulness. Finally, the governess who understands the importance of moral sentiments, who has the power to develop them, who watches over her pupils, and is convinced that feelings have more power than ideas, will take care to cultivate the religious and moral feelings of her pupils; she will accustom them to perform their duties conscientiously, to practice virtue, and while she encourages and strengthens all that is good, she will endeavour to correct and overcome all that is evil. An able governess must also sympathize with the children she has promised to educate; by the medium of affection obtain a happy influence over their minds, and thus be enabled to give a right direction to all their pursuits. In fact, to make the practice of virtue easy and constant, associations must be multiplied by instruction, precept, example, and principally by habit, and even the passions subdued and ennobled, under able direction, should be made auxiliaries to virtue.

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Among the higher classes of society, the study of different languages being duly appreciated, Madame B. Riofrey varies her compositions, and her present work is written in English, French, and Italian; but the leading articles forming part of a complete system of education, is, like most of the work, in the English language.

The enconiums bestowed on this work, is an encouragement to the authoress to continue her labours, and shew in what light they have been considered by the public Press.

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This is a work especially addressed to those on whom the charge of superintending female education principally devolves; and to render it more generally easy of access, it is published in monthly parts. Elegantly written lessons, in different languages, are intermixed with chapters on education pointing out the duties of the governess in a more clear manner and amiable spirit than, so *far* as our knowledge extends, the same task has ever been performed before, if we except the delightful tales of Miss Edgeworth. Madame Riofrey rightly observes; that, though the teaching of accomplishments is one great branch of the governesses duties it is by no means the most important. If she would be faithful to her trust, she must on all occasions instil into her pupils minds fixed principles of rectitude; bring them up in habits of self-restraint: make that dawning of the mental powers, curiosity, the means of pleasantly acquiring various knowledge; correct firmly, but sweetly, the earliest indications of error; and inculcate a taste for whatsoever is pure and beautiful in literature and art. Because we believe that most governesses view education only as a general term meant to include a certain proficiency in drawing, music, the modern languages, &c. we willingly draw attention to Madame Riofrey's book, which if continued in the same good spirit as commenced, will, undoubtedly, be of great usefulness... *Britannia Feb.* 20*th*, 1841.

The lady to whom the public are indebted for the above mentioned publication, has done herself great honor on the occasion. The design is to impress parents with the importance of beginning with right persons, and in a right manner the education of females, and thereby to facilitate its progress by rendering its acquirement at once pleasing to the preceptress and the pupil, a difficulty the possibility of surmounting which, the superficial will doubt, and the indolent will decline competing with. Madame Riofrey, however, in her sensible book, shews that a vast deal may be done in abridging the labour of juvenile studies, and that the most elegant accomplishments of female education are within the practicable attainment of every intelligent mother who will take the pains of seeking for due aid on this important topic; one unquestionably of more intimate concern to the happiness of their offspring than any other which can appertain to them through the exaltation of rank, or the splendour of unbounded affluence.

The work is interspersed with choice extracts from French, Italian, and English authors charmingly illustrative of its object, and treats skillfully as far as we can judge from the two Numbers which have appeared, of the various points connected with an easily attained education, terminating in highly graceful accomplishments.. *Taunton Courrier, Feb.* 10*th*, 1841.

Madame Riofrey insists that "if the necessity for instilling Christian motives, for acting upon high Christian principles, be not deeply felt by a governess, her pupils may be fine scholars, but they will never be good Christians" We quite agree with her, and finding that she has kept this in view in the construction of her very useful work, we recommend it with pleasure, and sincerely desire its success. The publication is monthly... *Age, Feb.* 7, 1841.

The Governess, No. 3.—We notice, with pleasure, the continuation of Madame Bureaud Riofrey's admirable publication: and repeat our sincere approbation of the truly Christian, estimable, and pure tone, which pervades every page. This unpretending, but most interesting, and instructive work, ought to be sought for by every mother and guardian of female youth... *Age, March* 8, 1841,

We feel it our duty to call the attention of our readers to an extremely clever and remarkably unpresuming work, called *Governesses or Modern Education*, by Madame Riofrey, which is so agreeably and at the same time so judiciously written that we cannot doubt the success of her efforts... *John Bull, March* 1841.

The talented authoress of this eminently useful work has supplied a desideratum long required in the peculiar department of literature which she has chosen as the field of her educational labors. When we consider that, according to the prevalent system of female education in England, at least amongst the higher classes of society, the most serious responsibilities, affecting permanently the character of the most interesting portion of the community, are thrown on those who are entrusted with the mental culture of young ladies, we do not go too far in saying that Madame Riofrey has conferred on the country a public benefit by the publication before us. The governesses of the children of the rich will not alone derive advantage from the perusal of Madame Riofrey's compendium of instruction: its treasures will be found of equal advantage to the teachers of the humbler members of society, and to the pupils themselves. The work is in course of publication, in monthly parts. We would advise all governesses and conductors of public seminaries for young ladies to purchase this useful assistant without delay... *Standard.*

This is a work of intrinsic excellence. It is published in monthly parts, four of which are now before the public. The fair authoress writes with the authority of experience, talent, and elevated moral principles. Madame Riofrey considers that the present mode of education is, in many in-

stances, more brilliant than solid; that the education of the heart and judgment should be always kept in view; that early education powerfully influences future education; that religious principles should be instilled as soon as the infant intelligence admits that its thoughts and affections be turned to the Almighty; that the great object of education should be the happiness of the pupils, and that "to be a good governess it is necessary to enter into the feelings of a mother; to comprehend the progress of the infant faculties; to understand the means of developing them, and never to lose sight of the present and future welfare of the pupils." The work before us is designed to be an instructor to parents and teachers; and such are some of the sentiments which the enlightened authoress would inculcate. Every topic on which she dilates is marked by penetration and humanity. She would push onward the ark of moral and intellectual regeneration, and promote the peace and happiness of her species. Her views in favour of female education and influence are honourable to her good sense, and Christian feeling, and prove that her book will be productive of much benefit to mankind... *Times, May.*

This is a periodical well deserving the patronage of all mothers and persons employed in education, from the excellence of its design and execution. It consists of original essays by the talented authoress on the various branches of physical and mental instruction, and selections from the best French and Italian writers; calculated greatly to assist the student in those languages. We recommend "The Governess" very strongly as a work calculated to be of essential benefit to mankind at large, for it inculcates the paramount importance of *religion* and *morality* as the basis of education, and such principles as these infused into the youthful mind must eventually effect a great change in the organization of society, and make the world better, wiser, and happier... *Maidstone Journal, May.*

No. VI. of this series has come to hand, and, taking it as a specimen of the whole series, we are struck with the fund of learning, depth of purpose and thought which characterize this periodical. The great object of the authoress seems to be to lead the present generation to a more exalted love of first principles in the cultivation of young minds than is the fashion of the times; and those, too, based on that high moral standard of the virtues which consort with and may be said to spring from a profound reverence for revealed religion and the Holy Scriptures. The opening piece is entitled "On Conscience and Moral Principles."... *Norwich Times. June.*

The seventh number of this periodical is now upon our table, and the fair authoress flags not in her endeavours to complete that revolution in the education of the young, which has of late years been progressing in this country. It is a work no teacher or governess should be without, as it contains many valuable suggestions, which must be of the greatest benefit to those engaged in the education of young females, and to those we cordially recommend it... *Doncaster Chronicle, July* 1841.

The authoress appears endowed not merely with talents which eminently qualify her for the task she has undertaken, and with a correct and refined taste, which is evinced by the judicious selection of her materials, but also with those elevated, moral and religious feelings, without which the most talented instructor of the young must be a curse instead of a blessing to the rising generation. While the work continues to be what the number before us warrants us in believing it, we most cordially wish it success. There is an article upon "Conscience and Education," to which parents and instructors cannot pay too much attention... *Northern Star, July,* 1841.

The end of her system is to secure the happiness of the pupil, with the conviction that the only basis of true felicity is an enlarged and well regulated mind. Mad. Riofrey does not throw aside the aid of those accomplishments which sit so gracefully on the otherwise well-educated female, but which become a nuisance to others and wearisome to the lady herself, when she possesses no other and higher resources. We cannot do justice in a brief notice to the knowledge of mind and penetrative reasoning discovered in these pages, and must for the present content ourselves by earnestly recommending the work to the notice of the public.. *Cambridge Advertiser, July* 14, 1841.

This work is continued by the authoress, Madame B. Riofrey, 22, Newman-street, Oxford-street, and is a valuable fund of information relative to the education of females in the most polished and experienced manner. Whilst it gives an ample delineation to the governess, of the most superior methods of mental instruction, it is of the highest importance to every mother of a family, who has the welfare of her daughters at heart. The most pure authorities have been carefully searched by the talented authoress, in order that the fairest flowers of moral education may be displayed before her readers; and we doubt not that Madame B. Riofrey will be considered as the founder of a new and improved system of female instruction.--- *Wigan Gazette.*

This unpretending but clever little work is progressing silently but well. It ought to be taken by all families where there are young people. We can recommend it as a very excellent publication --*Liverpool Standard.*

In No. VIII. just published, Madame B. Riofrey enforces in powerful language, the necessity of impressing upon children the vast importance of the soul, and the duty of endeavouring to act up fully to the requirements of the Christian faith; the object of the authoress indeed appears to be to

render the young, not formal and unnatural beings, but to shew the clear distinction between the recreations and the relaxations from study necessary for the health of the animal frame, and the far higher considerations connected with the immortal destinies of our species. We have never met with a writer who evinced more earnestness of purpose, and although we certainly think that Madam Riofrey is occasionally rather too severe upon those who are called upon to fill the trying situation of governess, yet her object is evidently so good, that we are willing to pass over that objection.---*Hereford Journal, August.*

The eighth number of this very deserving publication is now before us, It is fully equal in talent and sagacity to those which have preceded it. As month after month the important subject of female education is called to our attention, by the appearance of this work, we rejoice heartily, that it has fallen into the hands of so able a writer as Madame Riofrey. We trust the views of this intelligent and amiable lady will meet with universal adoption, calculated as they are to secure the happiness of society, by preparing its mostefficient instrument---a well educated woman—*Cambridge Advertiser, August.*

We are glad to perceive that the above useful periodical maintains its claims to public favour. The present number equals in ability the former ones, and possess, in addition to the instructive matter contained in them, some judiciously chosen tales in the French and Italian languages. To those engaged in the important task of female education, the "Governesses" will prove highly useful... *Courrier, August* 6.

This excellent work, published in numbers, has already received our warmest commendations, and we need only now express our satisfaction at witnessing the progress of a work so useful... *Cumberland Packet, August.*

This modest and unpretending periodical is pursuing the "even tenour of its way" with every prospect of a successful career. Its intrinsic merits must prove a powerful recommendation in its favour. Madame Riofrey insists upon the education of the *heart* as well as that of the *mind.* The number before us contains some excellent articles in English, French, and Italian, some of which are in prose and others in poetry. The plan of the work has our hearty commendation... *Blackburn's Standard. August.*

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